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The Gospel in Latin Lands.

Mexico.

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WHENEVER the subject of Foreign Missions presents itself to our minds, there come visions of the great deep, of strange peoples and far-away lands. We think of the unevangelized world as being very distant from us. In consequence, our duty toward these peoples, whoever they may be, is often relegated to the background. In our study this month, we consider

Our Neighbors and Their Wrongs.

Separated from our southwest border by only the Rio Grande river, is the Republic of Mexico. Near to us, with different language, customs and history, we know comparatively little of the people who live there. Did space permit, it would be interesting to study the aborigones of this country—Indians, they are called, but very different from the type we have known in the U. S., and farther north.

A high state of pagan civilization existed in Mexico before the discovery of America. The buildings, sculptures and paintings, which remain, are said to resemble the ruins of Ancient Egypt.

These people have been reduced to extreme poverty through long years of cruelty and oppression, yet from among their humble ranks have risen patriots, leaders and reformers, proving that there is yet much that is worthy and noble in the race.

When the Spanish explorers set out to conquer the New World, it was not only to win a great empire for Spain, but also to win the Western world to the Holy Catholic Church.

"Valasquez wrote to Cortez to remember that the chief purpose of his expedition was the conversion of the natives: He was to take the most *careful care* to omit nothing which might redound to the service of God."

The principal standard of Cortez was of "black velvet, embroidered with gold and emblazoned with a red cross amidst flames of blue and white, with this motto in Latin, beneath: Friends, let us follow the cross, and under this sign, if we have faith we shall conquer."

How different would have been the results had their motive been the constraining love of Christ instead of "avarice and religious zeal."

The pope, in settling the conflicting claims between Portugal and Spain, divided the undiscovered world between them. The first line of demarcation which was afterward changed, left Portugal's possessions out in the middle of the Atlantic Ocean. Thus it

was that every isle, continent and sea, west of the division line where the Spanish flag should be planted, was promised to Ferdinand and Isabella. The authority conferred with this grant covered temporal and spiritual matters. Bodies, souls, and property of the conquered people were to belong to the Spanish rulers, the pope and their successors, forever. With every ship went priests and monks to teach the barbarians.

Mexico was conquered by Cortez in 1519. More than 300 years of Spanish rule followed. The cruelty, oppression, injustice and crime of the Spanish conquerors cannot be comprehended. The Roman Catholic religion was the only one tolerated and the Inquisition, with all its horrors, was established.

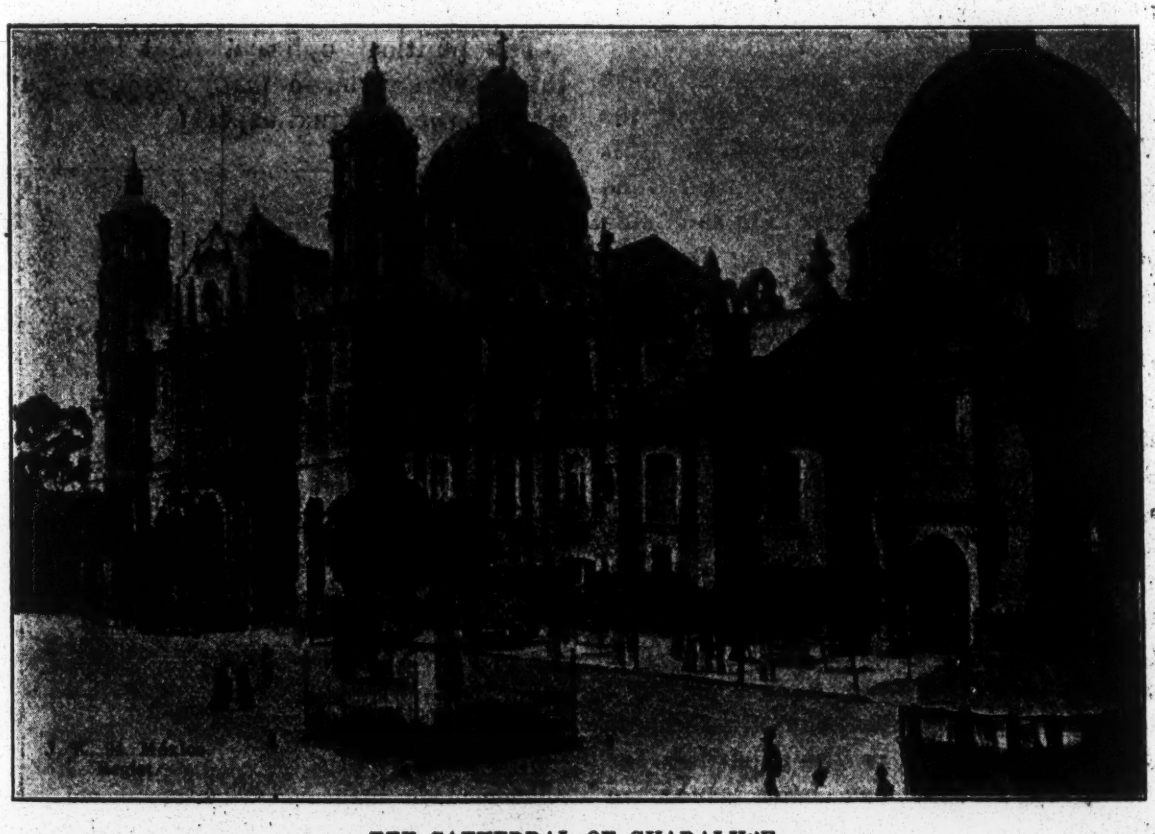
Let one example suffice to show that "horrors" is not an empty word. After the down-fall of Spanish rule, the Inquisition building at Puebla came into the hands of the republican forces. Immediately, search was made by families from whose homes had disappeared husbands, fathers, brothers and sons. The building was searched all over, and a few survivors were found. At last, some one remarked on the thickness of the walls (6 feet) and tapping on them found places that sounded hollow to the blow. Opening these places, they found those they sought, manacled and ghastly, not arrayed in grave clothes, but in the working clothes in which they were last seen. The victims had been placed, each in one of these cells; a "brother" of the order, handy with the trowel, had built up the entrance before his face and left him to his horrible death, while a coat of plaster and white wash had made all invisible. Later this building came into the possession of the M. E. mission. In making repairs, one cell which had been missed in the search, was found to contain the remains of its victim. In the process of putting in some partitions, the workmen dug down two and a half feet, and found a number of human skeletons packed together in rows. Dr. Butler, who gives us this gruesome story, says, "as a probable explanation, it was suggested that at certain intervals, when the cells were full, the floor would be opened and the contents of the cells emptied into the space made, and then closed up like the rest, leaving the cells ready for new occupants."

The priests "converted" the people by the thousands. They did not insist on a change of life. Receiving baptism and professing allegiance to the new faith was sufficient. Since the clergy belonged to the ruling class, their work was

ANCIENT AZTEC IDOL
Discovered in front of the Cathedral in the year 1790

easier than it would otherwise have been for the people believed that there would be some benefit to themselves in accepting the religion of their conquerors. It is not necessary to give the opinion of Protestants concerning such methods, but simply to quote the adverse criticism of their own Roman Catholic people. One says that "when the

Indians called on Mary, they thought they were naming God, and to all images which they saw, they gave the name of St. Mary." They often put Roman crucifixes and images side by side with their own idols. Another Catholic writer says of the instruction given by the native teachers whom the monks had tried to educate, that "it was not very fruitful, for the Indians did not know what they were saying in Latin, nor did they abandon their idolatries."



THE CATHEDRAL OF GUADALUPE,

The Most Sacred Shrine of the Mexicans, Where Indians Also Come by Thousands on Pilgrimages.

There came to be, in the course of time, two Virgins in Mexico, one the object of Spanish worship, and the other of Indian. A Catholic writer, Madame Calderon, tells of the two Virgins and from her story, we glean the following: When Cortez and his army first came to Mexico, they brought with them a figure of the Virgin, "Our Lady of the Remedies." On a certain night she disappeared and was found later, on the top of a barren mountain in the heart of a large century plant. A church was erected on the spot; a priest was appointed to take charge of the miraculous image. Her fame spread abroad. Gifts of immense value were brought to her shrine. A treasurer was appointed to take care of her jewels, a keeper of robes to superintend her rich wardrobe. Her petticoats, some time ago, were valued at $3,000,000.

"The image is a wooden doll about a foot high, holding in its arms an infant Jesus, both faces evidently carved with a rude pen knife, two holes for the eyes and another for the mouth. The doll was dressed in blue satin and pearls, with a crown upon her head, and a quantity of hair fastened onto the crown."

The second Virgin has been a bitter rival to the first. Madame Calderon gives the story of "The Virgin of Guadalupe" as she heard it from the lips of the resident bishop. In 1531 an Indian, Juan Diego, passed by a certain mountain where the Virgin Mary appeared to him and told him to tell the bishop that she wished a church erected

on that spot. Twice he attempted to deliver her message, but the bishop insisted on some sign or token from the Virgin. On his return, the Virgin commanded him to climb to the top of a barren rock and gather roses which he should find there. He knew there were no roses there, yet he obeyed and found the roses, which he brought to the Virgin. Throwing these into his blanket, she said, "Return, show these to the bishop and tell him these are thy credentials." Juan Diego went to the episcopal residence, and when he unfolded his blanket to show the roses, there appeared the miraculous image of the Virgin. A church was erected on this spot. In it, this so-called miraculous painting is framed in gold. On each side of the image, and extending the full length, are strips of gold literally encrusted with emeralds, diamonds and pearls.

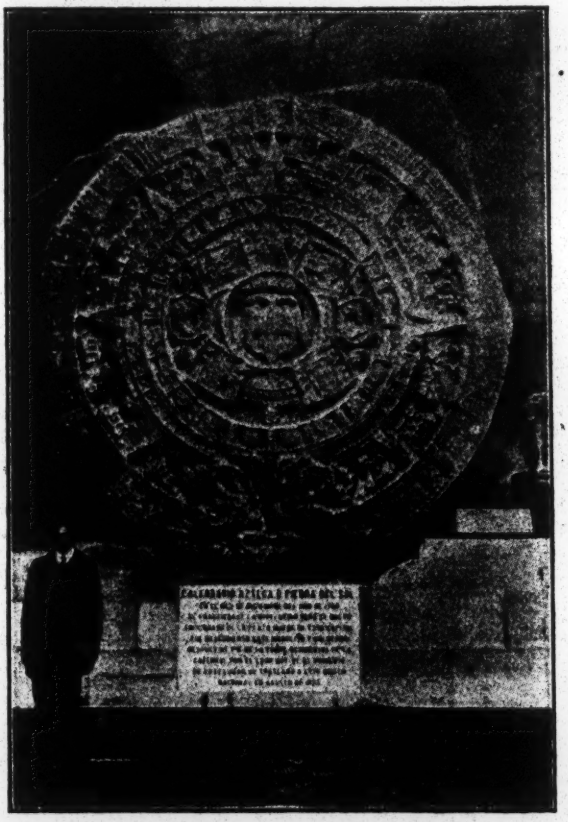
On the 12th of December, the anniversary of the appearance of this "Virgin of Guadalupe," is celebrated. Until recent years, the ceremony was attended by the President and all high government officials. Even today, well dressed, intelligent men and women kneel at this shrine. The Indians, at this celebration, often execute their old heathen dances before the altar inside the temple. Such is the substitute for the gospel that has been given to Mexico.

Mary of Guadalupe is only a cunningly devised fable. "The historian, Icazbalceta, himself a Catholic, reported to the arch-bishop that the story had not an historic leg to stand on. There never was such an apparition nor any Juan Diego. The image was painted by some man and used with intent to deceive."

As early as 1531, the bishop of Mexico reports 1,000,000 pagans baptized, 500 heathen temples demolished, and 20,000 idols burned. That these missionaries labored with great zeal, no one could doubt. Added to their unavoidable hardships they often imposed upon themselves unnecessary acts of self-torture, for which their biographers give them great praise.

Little by little, through grants, gifts, contributions, and special privileges, the church accumulated great wealth. The riches of the church, covering vast territories, with millions of ready money for loans and political purposes increased, until, as Romero tells us, "The church controlled two thirds of the wealth of Mexico."

The political upheaval that followed this discovery, made many changes—but what of the spiritual aspect?



THE AZTEC CALENDAR STONE,

Disinterred 1790, the calendar engraved shows the Aztecs settled the hours of the day, the periods of the solstices and equinoxes etc. precisely.

The Roman Catholic church, working in Mexico for more than 300 years, had not raised the moral standard of the people; she had not educated the children, except the chosen few; she had not put the Bible into the hands of the converts; she had not taught that salvation is to be

obtained through Jesus Christ alone. In the beginning, a great opportunity lay before the Catholic church. Had she been true to her trust, the history of Latin America would not be stained with crime and drenched with blood. Had she given the pure gospel, instead of rubbish, to the Indians, Mexico would not have struggled so many years to obtain her liberty. But the Roman church missed her opportunity. Her clergy became avaricious and base. Their acts of unchastity were openly rebuked by the popes in encyclical letters. They desired wealth, ease, luxury and power; they extorted money from rich and poor; they intimidated officials; they put on the people a yoke heavier than could be borne. Finally, after a long struggle, this rule of oppression was broken and Mexico declared entire separation of church and state, and religious liberty to all her people.

The Conflict and the Heroes.

From 1535 to 1821, when Mexico announced her independence of foreign rule, the country was ruled by 61 viceroys, appointed by the Spanish crown. Occasionally, one of liberal ideas and benevolent spirit sat in power, but for the most part the Spanish rule was one of iron despotism, in which priest and soldier bore an equal part.

Though free from the rule of Spain in 1821, many years of strife yet lay before the Mexican people. All places of trust and honor were given to the Spaniards. The pure Mexicans were oppressed and insulted, and creoles, descendants of the Spaniards, allowed to have no share in ruling the country, were made to feel the inferiority of their birth.

A great unrest was taking hold of the people, and all they needed was a leader to make them declare for liberty. Miguel Hidalgo was the man—a priest, and wholly devoted to the good of the common people. Satisfied that the time had come to strike the blow, Hidalgo prepared a Declaration of Independence, made a flag, collected an army and began to move toward the Capital. His men were untrained in military tactics, but he might have succeeded, had not a former friend, Elizondo, betrayed him into the hands of the Spaniards. He was degraded from the priesthood with all due ceremony and executed, but his old tattered flag still waves. At a certain hour on the 16th of September,

CREOLES—TYPES OF MEXICAN INDIANS.

every year, the President of Mexico raises Hidalgo's old flag and repeats "Long live the Republic! Long live Mexico." And the great audience shouts "Long live the Republic," while the thunder of artillery gives response to the joy of a free people.

For thirty years the struggle between Liberals and Conservatives went on. The church party was determined to restore the monarchy and the Liberals were willing to risk everything to secure liberty. At the darkest hour of the history of the nation, Benito Juarez, the "Washington of his country" arose. This man, of humble parentage, of pure Indian blood, without money and with-

out army, was inspired by patriotism and the consciousness of a just cause, to throw his life against the oppressors of his people. Under his influence and that of his helpers, all the orders of nuns and friars were suppressed. All church properties, with the exception of the cathedrals and parish churches, were taken for the State and the Article was passed which established the absolute freedom of all religious creeds.

In 1857, Juarez was recognized as President, but a further trial awaited this young republic. The clergy, disheartened because of their losses, set about getting help from across the sea. The story is a long one, and only a few points can be mentioned here. The perfidy of the scheme has never been excelled. Louis Napoleon, ruler of France, devised and carried out what is known as the "French Intervention" in Mexico, but behind him were Pope Pius IX, and his advisers, who still intended to take the Western Hemisphere for the Catholic Church. The French placed Maximilian, brother of the Emperor of Austria, on the throne and he and his wife, Carlotta, amid much demonstration on the part of the clerical party, assumed the title of Emperor and Empress of Mexico.

Juarez and his party were forced to flee, but never for a moment did they give up their struggle for liberty. Their heroic endurance and the ultimate outcome appropriately suggest Lowell's lines:

"Truth forever on the scaffold,
Wrong forever on the throne.
Yet that scaffold sways the future
And behind the dim unknown
Standeth God, within the shadow
Keeping watch above his own."

Maximilian's reign was disastrous. The Liberal party at last succeeded in retaking Mexico. Maximilian was tried as a usurper, and though he firmly believed his rank and royal blood would save him, he was, after a fair trial, executed. Poor Carlotta lost her reason, and has lived all these succeeding years in Brussels, often raving over the lost Empire and Emperor.

It makes one shudder to think what might have been the outcome, had the plan of creating this Catholic Empire succeeded. From Papal letters, quoted by Dr. Butler in "Mexico in Transition," it is quite evident that Rome had no less intention than to take the opportunity while our nation was in the throes of a civil war, to usurp greater power and eventually bring this great Protestant nation under her dominion.

Juarez lived to see the great object of his life accomplished—the liberty of Mexico.

In naming the heroes of Mexico, we should not omit that wise man who has helped her in the days of her reconstruction. In Mexico, the presidential term lasts four years, but President Diaz, the "Hero of Peace," elected in 1884, has been re-elected to succeed himself, term after term, and today, though nearly eighty years old, he holds the first place in the hearts of his countrymen and lends his best gifts to their development.

The Only Help.

There is much yet to be desired in the life of this young republic. Whether they realize it or not, true liberty comes only through the high ideals of true Christianity. The defective morality, superstition and bigotry in the lives of individuals, must give place to the high moral standards of the Bible. To hold up the teachings of God's word and the life of Jesus Christ as a pattern for the people of Mexico, has been the aim of the missionaries.

Protestant missionary work was begun by a woman. In 1850, Melinda Rankin began distributing Bibles in Northern Mexico and in 1866 she opened a school in Monterey.

Before the advent of the missionaries, a number of people who had withdrawn from the Catholic Church, desiring to know more of the truth, asked Rev. Henry C. Riley to expound to them the

way of God more perfectly. This was the beginning of what is now the Protestant Episcopal Mission.

When religious liberty became established, the Presbyterian, North, South and Associate Reformed, the M. E., North and South, Congregationalists, Baptists, Christian, Friends and Episcopalians, opened work in Mexico. From the first, the government sought to fully protect the missionaries and their converts, but succeeded only in part. Many workers have suffered martyrdom. One of these was an American missionary. Gradually persecution has diminished, until today, there is comparatively little. Yet the priests have a way of intimidating those who are seekers after the truth and are the instigators of many petty persecutions.

All forms of missionary work are carried on in Mexico. The preaching of the Word is done by the ordained foreign missionaries and the native ordained ministers.

Day schools are established in many different places. Since the entire separation of church and state, no religious instruction or ceremony is allowed in the public schools. Many of the teachers in these schools are infidels, therefore, the missionaries feel the necessity of keeping up day schools in order that they may more directly influence the young lives under their care. There are more than 20 Girls' Boarding and Normal schools where girls are brought in direct daily contact with consecrated teachers. These girls become a great factor in the regeneration of Mexico. The graduates are eagerly sought as teachers in the public school.

Nine colleges and theological schools are maintained chiefly for the development and training of Christian workers. Many of the students, however, go into business and these are almost universally giving their co-operation to the success of the mission work.

The Bible Societies.

Hand in hand with the missionaries, work the agents of the Bible Societies. The British and Foreign Society had workers in Mexico from 1864 to 1878. They kept record of 157,554 Bibles, which were distributed during those years. With the American army in its invasion of Mexico in 1847, went a representative of the American Bible Society. Many copies of the Scriptures were distributed then. In 1860, an agency was opened in Monterey, and in 1879, in Mexico City. In the early days of Bible distribution, the priests warned their people against the dangerous book. Many underwent severe persecution in their attempt to read, for the first time, the truth about Jesus Christ. The Bible was taken from them, torn into bits and cast into the fire, and they were punished for disobeying their spiritual leaders.

The Printing Press.

One of the most potent agencies in the evangelization of Mexico, is the Mission Press. The Baptists publish a paper called *La Luz* (The Light.) The Methodists publish *El Testigo* (The Witness,) a large family paper. The Presbyterians publish a weekly *El Faro* (The Lighthouse) and a monthly magazine, *Presbyterian Work in Mexico.*

Many books, Sabbath School lessons and helps, and thousands of tracts are published annually. Not only do these publications go throughout Mexico, but to Spanish speaking people in the U. S., to Cuba, Porto Rico, Central America, South America, Spain and the Philippines. The fruits of this work may not be seen immediately, but

"No good thing can be lost
Nothing that's true and pure;
We do not see the seed corn in the earth
The harvest time is sure:
Faith, love and hope are golden grain
None sow in vain."

The Upper Chamber Meeting.

Perhaps the most notable event in missionary circles in Mexico in 1908 and 1909, was what was known as the "Upper

Chamber meetings." The workers of the Presbyterian church, feeling the great need of a revival spirit, had made the matter a subject for united daily prayer. They decided to get together a group of earnest workers to wait on the Lord. A call was issued, asking representatives from all the missions to meet for a week of prayer in San Luis Potosi. Twenty-six came from other cities. Their motto was, "We would see Jesus." The meetings were held in a Christian home. No program was arranged, and most of the time was spent in prayer and confession. While this meeting was in progress, all the churches throughout Mexico were holding simultaneous meetings. The result was, a great wave of enthusiasm and expectation broke out in the public meeting the first night. A great revival began, which was communicated by the delegates to many churches. In some of the boarding schools, great revivals continued, and many young lives were given to Christ and consecrated to His service.

Effects of Protestant Missions.

Protestant missionaries have not gone to Mexico to denounce Roman Catholicism, but to show the people a "more excellent way." They have gone to teach a pure gospel and to lift up men and women, and by their message to transform them into Christ's likeness.

It is a self-evident fact that where Catholicism is left undisturbed, the grossest ignorance and sin abound, but where Protestantism comes in, there is an elevated moral and spiritual tone. "Protestantism does provoke the Roman Catholic Church to good works; seconds the best efforts of liberal leaders, inaugurates new movements of reform, setting sundry moral questions before the people in a new light, and leading many to look at them from a new standpoint."

A Protestant missionary started a school in a certain town where none existed. The government, having its attention called to the matter, decided that of course there should be a school in that town, and opened one, and the Catholics suddenly decided that they, too, needed a school in that very town. Rev. Butler says: "The influence of Protestant Christianity on society here in the national capital, is becoming more apparent each year. This is seen in several ways outside of strictly church work. For instance, the temperance cause had its beginning under the influence of our Protestant churches, but now has spread so generally throughout the community, that Mexican temperance societies have been organized without direct Protestant influence in their leadership, though frequently Protestants are connected with them. They have carried on such a healthy warfare as to influence the authorities in the promulgation of new laws, and to bring about a very marked restriction in the liberty and publicity of saloons."

The days of open persecution have passed, in Mexico. Where once there was open persecution and public denunciation, there is now toleration; and the Archbishop of Mexico, when he feared an outburst of fanaticism at the crowning of the Virgin of Guadalupe in 1895, actually issued a circular letter in which he advised the faithful to love the Protestants, and to treat them with toleration. After all, he was only giving testimony to the indirect influence of Protestant thought on the popular conscience.

Even though the progress of Protestant missions has been very marked, we do not want to forget to compare the results with the "Unfinished Task." There are about 20,000 Protestant church members and 100,000 adherents, but in Mexico there are 13,000,000 souls.

This is especially a problem for the United States. Years ago, Manuel Agnas, in 1872, just before his death, said:

"I must say that all you who compose the true Church of Christ in that country neighboring to ours, are partly to blame for our misfortune. I know that you are true

Christians; I know that you send your missionaries to remote parts of the world, where you generously and disinterestedly aid the Gospel work. Why then, have you for so many years, forgotten your brethren, who by your very side have been without the bread of the Divine Word? Why do you allow them to perish and sink, day by day, into deeper ignorance and fanaticism? It is well and good that you should exercise your charity with those people to whom you send the light of the gospel, however distant they may be, but this is no reason why you should leave the Mexicans, by your very side, in the darkness of idolatry. I am sure that you and your friends will agree with me, that it is necessary to do what is possible, in order that the true religion may be extended throughout this, my native land. If you think on this subject with earnest prayer to God, your conscience will call upon you to fulfill this duty as Christians. God has not, in vain, bestowed on your wealthy church, riches, nor in vain, has he endowed you with generous hearts."

The church of the United States has in large measures responded to the call, but there is yet very much land to be possessed.

"If we believe in the Protestant Reformation in Europe, we must believe in the Protestant Reformation of today,, in Latin America. America for Christ!

THAT MEANS ALL AMERICA, AND ON AMERICAN CHRISTIANS RESTS THE BURDEN OF THE WORK."

Central America.

Central America, like Mexico, was inhabited by a so-called civilized pagan race before the arrival of the white man. Cities were already in ruin and half hidden by the forest, before the explorers reached these shores.

The history of the conquest and subsequent cruelties, is but a repetition of the history of Mexico. In the early part of the nineteenth century, these little republics threw off the Spanish yoke and achieved their independence.

Though we hear much, these days, of "Turbulent Central America," yet in reality, we know little of this part of the world so near to us. The soil is fertile, the scenery is beautiful, the minerals are valuable, the climate, away from the coast, is delightful. Vast possibilities lie hidden there.

INDIAN WOMAN GRINDING CORN.
A Familiar Scene in Central America.

Pure blooded Indians form one third of the population; about 30,000 are pure whites, and the remainder are mestizos, or half breeds. The population is rather sparse. The six countries "would cover a district as large as four states the size of New York, while the number of people in all, would be far less than are found in New York City alone."

In the larger cities, the signs of modern civilization—paved streets, electric lights, and fine buildings, are in evidence.

Roman Catholicism, mixed with old heathen rites and ceremonies, is the prevailing faith. The better educated classes have no confidence in the church, and many are drifting into infidelity. The Protestant church is attempting to meet the spiritual need of these people. The Bible Society, the Central American Mission, and the Presbyterians of the United States, are represented by their missionaries in Central America. Great Britain sends workers from the British and Foreign Bible Society, the Society for the Propagation of the Gospel, the Wesleyan Methodist and the United Methodist

PETS OF THE FAMILY

A Familiar Scene In An Indian Home.

Free church. In addition, there are the Moravian Mission, the Jamaica Baptist Missionary Society and the Wesleyan Methodist Home and Foreign Society of the West Indies.

British Honduras, with a population of thirty-five or forty thousand, has a large force of Christian workers, but the rest of Central America is by no means adequately supplied. Hundreds of towns are utterly destitute of any means of hearing the Gospel. This is certainly a call to the Protestant church in the United States to send more missionaries to this needy field so near our doors.

The West Indies.

The people of the West Indies have been our neighbors since the beginning of our history, but our interest in them was not very keen before the Spanish American war. When Porto Rico became a part of our country, and when Cuba was taken under the protecting care of our stronger nation for a brief time, our interest was quickened.

The islands under British rule, Jamacia, the Bahamas, Barbadoes, Windward and Leeward Islands and Trinidad, are so well supplied with Christian workers that they are no longer considered "unevangelized." Hayti, Cuba, and Porto Rico are being carefully worked by representatives from all the leading denominations of this country. When Cuba and Porto Rico became free from Spanish dominion, at least eight boards established new work, or strengthened that already begun.

The reports from the fields are encouraging. Multitudes of eager hearers listen to the message from the open Bible, thus fulfilling the prophecy, "The isles shall wait upon me, and on mine arm shall they trust."

"Patient and heroic hands early planted the Gospel in this miry soil."

Evangelistic Work.

Sketch of Work Among Women in India.

By Miss Kate M. Corbett, Gurdaspur.

THE old adage, "Man's work is from sun to sun but woman's work is never done," is perhaps more true concerning our village Christian community than elsewhere. There are two prime difficulties in the way of the teaching of our women—lack of leisure on their part, and the paucity of teachers.

Having occasion, not long since, to spend the night in the midst of a village Christian community, good opportunities were given to observe their family life. About 4 a. m., the rumbling of hand-mills in adjoining rooms began. The women had commenced their day's work. After the grinding was finished, they took a small bunch of sticks, which they use as a broom, and their baskets and went out to clean up the various stable yards of the village; to carry out and work up the manure and refuse straw into convenient size and shape for drying for fuel, also to clear away other filth from the various houses of their employers. The next task, or chain of duties, pertain to the home-keeping. About twelve or one o'clock they come in with the empty basket tilted jauntily on the head or filled with coarse refuse or sticks, gathered with housewifely regard for the cooking of the next meal. They nurse the babies, draw water from the well with a rope and iron pail, hand over hand, carry the heavy jars of water home on their heads, cook the food, and either feed their husbands with the children at home, or carry his food to the fields to him. They then eat their own meagre allowance, after which they have a little leisure for the weekly hair dressing, spinning cotton on the shares, mending, washing, or other household duties. It is in the midst of these duties that the attempt is made to teach them. Is it any wonder that the poor women are often stupid and sleepy when they sit down for a little while in the warm sunlight.

Next comes the grinding of the flour for the evening meal, gathering greens from the fields to cook for sauce, collecting fuel for the cooking, preparing the meal, again feeding the men and children before they eat their own share and crawl away to their filthy, ragged beds to gain what strength they may for the next day. Along with all these afore mentioned duties, is the care of the children, whose name is legion, and a full share of tending the cattle.

The men have their own work. It is hard work and poor pay, yet, when it is done, they have few of the petty never-ending and constantly recurring tasks which fall to the lot of the women. Nor do they have any care of the children who are often half starved and ailing. The man of the house moves about without the encumbrance of a mewling infant astride his hip, or one, or more, howling at his heels. When the missionary or teacher, sits down to teach or preach to the men, he usually sits out in the shade of a tree under God's clear sky in comparative cleanliness and quietness without the afore mentioned *Young Punjab* quarreling, crying or crowing in very exuberance of glee over his strange appearance and movements, setting the whole audience agog by some precocious word or action, just when he is making a point or clinching some teaching.

Inside, where the Miss Sahiba is received, there are often cows, calves, buffaloes and dogs, and children of all sizes and temperaments, chattering women bent on finding out who she is, why she is there, whether she is married and why she is not. The surrounding mud walls, roofs and mangers are full of a motley crowd of men, women and children, some curious, some bitter, some

sneering at the few Christian women she is trying to teach; filth and noise on all sides. The presence of men—even Christian men—often makes the women so self-conscious and silly, that teaching is out of the question. Another comparison worthy of note, is the lack of opportunity on the part of the women, to expand their minds or add to their intelligence. Men mingle, more or less, with the outside world, get new ideas, learn how to express them, and their minds are, to some extent at least, trained to reason. Not so, the women, who live the weary round of their existence in their villages, with a hasty trip to market or an occasional visit to their people, their only outing. When visiting their homes, they go through the same treadmill and talk over the same subjects, never very elevating in their nature.

Boys can be got to attend village schools. The girls in these schools are so few, and remain so short a time, that little is accomplished in that way. Men teachers are fearfully inadequate, and yet, they outnumber women teachers, ten to one, in the villages where the great mass of our Christians are. The truth must be presented to the women in the most simple way. They have been considered just "cattle" for so long, that they have lost confidence in themselves and think they cannot learn. Men, on account of superior advantages and greater freedom, have a better grasp of ideas, and more confidence in themselves. Again, a man is accustomed to think of himself as more or less of a free agent, and listens with his mind more open to the truth.

The best possible way of securing instruction for the village Christian women, beyond what the Miss Sahiba and her meagre staff of women helpers can give, seems to be through the itinerant catechist. The probability that this will prove generally successful, is doubtful. Between the foolish prejudice against such a course, the unwillingness of the teacher and the silly self-consciousness of the women, the desired end seems remote. Working as though all depends on the worker, and trusting as though all depends on God, is our sure hope of final success. Line upon line, precept upon precept, here a little and there a little. Gaining the confidence of these same children, whose name is legion, and teaching them is the long way around that must prove the near cut to final success. Educate the girls, and when they come to be mothers in the homes, the stock of intelligence among the women will be increased by so many fold; and the task of future teachers will be that much easier. Even six months in one of our Boarding Schools makes an incredible difference in the girls.

We are gaining in the race. There is such a long way to go, but with increased momentum, we are moving ever faster. The greatest need is teaching concerning the Holy Spirit. Oh, how soon, even the village Christians might attain to the fuller stature, if we were filled with the Spirit. Zenana work, in the generally accepted sense of the term,—visiting and teaching the caste women in their homes,—has not been successful, so far as visible results are concerned, yet may we not find very many from among these, whose garments are being washed and made clean for the heavenly home. They have not had an opportunity of confessing before men, for neither their lives nor their minds are their own.

It is quite a common occurrence for these women to slip out after dark, when they know the husbands are away, and make a visit to the Zenana Mission House. On one being asked if she were not afraid of being informed on by some of her companions, answered, "Oh no. No matter how angry we get with one another, we never, never tell of this, for you see, we all do it." The Zenana workers visits are often received by sufferance. The women enjoy the little entertainment afforded, and sometimes

the masters are ignorant of the visits, and often too, I think, they have confidence that the shrewd old mother-in-law is quite capable of keeping the younger women from hearing any of the dangerous doctrines. Once, in a city home, when THE BOOK was produced for the lesson, there were a dozen things in other parts of the house just spoiling to be done, and in a trice not one of the four young women was in sight. No sooner was the BOOK closed, and the conversation turned into safer channels, than every daughter-in-law and the one daughter were there, their bright, black eyes fairly snapping with interest.

Who knoweth which shall prosper, this or that? Or whether both shall be alike, good? Men may meet whom they will, and talk on any subject. Not so, the women, they are not free agents. We are so few, we can only touch a spot here and there, of all this vast, seething mass of womanhood. We have not the where-withall to obtain the help we might possibly procure among India's daughters.

Friends, our faith and our works are not right before God. "Pray ye, the Lord of the harvest, that He will thrust forth laborers." Dare we pray this prayer, and then refuse to put to hand and heart, to help answer the prayer? Who will come to help the women of the Church of Christ, in the villages of the Punjab? WHO??

Foreign Missionary Correspondence.

India.

Camp Gujranwala District,
December, 1909.

At our last camping place, Bhagan, a blind woman walked two miles to see us. She was wanting baptism and had been trying for some time to learn the Commandments, the Lord's Prayer and the story of Christ, which is required before giving baptism. I questioned her that day and found she understood very well about Christ and what He did for us, that we might be saved. She also knew the Prayer and the Commandments, although she did not always get the number of the Commandment right—not being sure as to whether "Thou shalt not steal" was the eighth or the sixth or seventh. But we encouraged her, and promised to go to her village the next moving day; so two days later, after packing our belongings, and having the tents taken down and loaded on the carts, we drove to her village.

Six or seven there were, wanting baptism, but were not all present, the men having gone to work. But Bhagan was more anxious than before to be "made a Christian," (as she expressed it) and more than that, she wanted her family made Christians also. She sent to her brothers to come, but they did not come. Bhagan and another old woman were examined by the *Padri Sahib*, and we were touched by the hold the story of Christ had gotten in her mind, and by her earnestness. In speaking of heaven her face lighted up and then saddened again, as she told that Christ gave His life for this lost world. Such a happy woman as she was after receiving baptism, and having her name written on the records. But her joy was marred by remembering that all her family were not Christians.

We refused to baptize her daughter-in-law, for she had no understanding whatever, of Christianity. Her husband had been baptised before. This daughter-in-law was only a young girl, and had just come to the home from a Sweeper family in another village, and she had not sufficient knowledge of the important step, but we promised baptism to her as soon as she would be ready.

As we were leaving the village, a Hindu came to us asking that we go to see his wife who was sick. In that house, a big crowd of curious women gathered round us, many of them wanting medicine. We gave quite a lot of it and then had a few minutes' talk of

Christ, and were ready to go. But first, the women had questions to ask about us. As I was talking, I could hear several women discussing us among themselves as to who we were, etc. Afterwards, they told us their decisions. Some were sure Miss Bennett was a Punjabi (she has black hair) and that I was a foreigner. Others were not so sure of this, but were quite certain I must be her mother, while another thought it was the other way, and I was her daughter. So we straightened out these questions and a good many others, and hurried off.

Sue Cooper McArthur.

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Saying "Goodbye" to Native Christians in India.

In the following we have some of the pathetic in anticipation of a furlough to the homeland. Where hearts are won for Christ, the compensation to the missionary in love is unmeasured, and the parting from these is real sorrow. We doubt not, many friendships are made whose love is enduring.—Eds.

Lyallpur, Dec. 13, 1909.

"Yes, in our hearts there is sadness but we must not speak of anything that would mar the great joy that fills your whole soul. Are you not going to home, and friends, and relatives again—why then, should you not leave us!" "*Khair, zindagi rahe, tan milange.*" ("Well, if life lasts, we will meet again.") As one listens to these earnest words and returns the warm embrace of the little brown woman, with the half-clothed baby on either arm, and meets her wistful, up-turned gaze, only to the last clause are we able to make reply, "*Shayad; na rahe, sagon zarur milange.*" ("Perhaps; but if it doesn't last, we shall *certainly* meet!") For the little woman is an earnest Christian, wife of one of the Sahib's helpers in a distant village of the district; and she has come *miles on foot, carrying her babies*, perhaps very *rarely* begging a ride on some empty ox-cart. And all this to say "*goodbye* to her Mem Sahiba," who is soon to go to the great and strange "Wilayat," (Foreign parts,) from whence she came. Nor did Hukmi forget her little love-gift at parting—a *desi chaddar* (Indian woman's head-covering) of a most characteristic Indian color, worked with bright colored yarns in strange and mysterious figures. But one's feelings, as one folds it away, are more nearly akin to tears than smiles, for it symbolizes the beginning of the end—the closing of the first term, leaving the land, the home, the work, the people who have made life real for over seven years—and who have grown very dear and intimate in the process.

And one wonders why the congratulatory note in the little, dark-skinned sister's farewell is so hard to meet. One realizes, with a sympathetic throb of loving understanding for those who, one by one, year by year, have passed this way, that this feeling is not a unique personal experience, for away back in the seven-year-old memories of a "new missionary," there arises the remembrance of having seen Mrs. Ballantine shed bitter tears over her departure, then drawing near. One remembers, impatiently, how absolutely incomprehensible such an attitude of mind seemed, then: and how, but for very shame, one would have craved to exchange places with her. And now—ah, as one met the two dear "new Mem Sahiban," just entering upon their privilege of service here, how the vision of what the seven years might mean to them and to their women, made one involuntarily catch one's breath with half-envious longing—speedily changed, however, to the prayer that *they* might *quickly* grow to see the joy and privilege, as they surely will one day!

But the unanswered question throbs insistent in the background of one's mind—what was it Hukmi said? "The joy that fills one's heart at going home to one's friends and relatives." Ah, there is the first error. One is not *going* home, one is *leaving* home, for despite the great longing for, and deep joy in the long anticipated meeting with distant dear ones, still, *India is home* now, and praise God for that, since it is all for His grace and goodness, and just a proof of His faithfulness to His "hundred-fold promise." It was a missionary who wrote, "I said,

'The leagues are broad, stretching between me and *old* home sweet!
But *here an hundred* homes stand open wide,
Waiting my weary feet."

But, one wonders, will this be understood by the dear ones at home, or will it grieve them? And how it would grieve *us*, should "*our* own" (as some have, aforetime,) assume that after seven years, one had "served one's time" (detestable simile) and "done all that could

be expected," and that now one "should give some one else a chance," thus indicating, either open or silent antagonism to the return to the work to which one had pledged, not *one* year, or *two*, or even the seven years, which at best, is largely preparation, but one's *life*, if it please God.

Then again, there presses heavily the thought of the *need* here, and the fewness of the laborers, whose little number is so often depleted, and how much this detracts from the joy of the furlough time! Be one's place filled, and more than filled by however devoted and strong a missionary brother or sister, yet the growing work, with its continually increasing demands, could and should employ several missionaries in every post where but one is stationed, and where, as is often the case, there are those in the field who are ill or worn out, it is not very easy for one to take one's furlough just because it is due; and again, as the time draws nigh to leave this "Land of Regrets," what passioned regret fills one's heart at the memory of the character of one's service —its stunted nature, the sloth and coldness; its oft blindness, with the related mistake of letting the work loom so large as to obscure the vision of the Master; its selfishness, the grudging giving up, in place of joyous yielding. One feels that in truth, "to the least of the saints" was this great and gracious privilege given—and regrets avail naught now—the comfort is in His mercy who knoweth our frame.

So much then, subjectively. Now the objective considerations that "mar the joy." For one, there is *fear*, fear first, of misunderstanding for one's self, then of criticism for one's message. "One does need to get home again to *broaden*. India narrows one so—it is very noticeable with all missionaries." And one wonders, hearing the familiar criticism, why the very trait, that in student, or scientist, or inventor, or statesman, is counted so admirable and praiseworthy, becomes so deplorable in a missionary, and why the product of concentration, along the first-named lines is known as a "specialist," but the missionary whose powers of body, mind and soul are just as truly directed to *one aim*—and an infinitely greater one, is it not?—only becomes "narrow" and "queer."

The companion fear is for the reception of one's message. How absurd it would be to request an explorer, say, to lecture, but not to weary people by constant references to his travels; or to insist that some eminent statesman, making his campaign speeches, omit all reference to political questions. Yet one of the returning lady missionaries, in speaking of conditions at home, added, "Oh yes, you must speak, but *don't* talk missionary work or India's women."

One wonders a bit drearily, just what one is supposed to have been engaged in all these years, and with what reception *Paul*, who "resolved to know but one thing," among those to whom he went, would have met now-a-days.

One other fear one ventures to express —that of not receiving the spiritual help and uplift one needs and craves. It is not easy to live the life abundant, in this land, where Satan's seat is, and where the inspiration of Christian fellowship is often unattainable, or only possible at the expense of duties more or less pressing. There is often the longing to enjoy some of the means of grace that are within reach in the home-land. One has so keen a consciousness of need, and so great a desire that this time in "God's country" shall minister very directly to a deep growth in spiritual things. One shrinks from the hindrance, the "damper" that is found in an atmosphere of worldliness; and from the painful possibility of lessening in any degree, the clearness of the vision. Of a missionary returning to India after furlough, it was asked, "Is she just the same—so wonderfully consecrated—deeply separated?" and the reply, "no, no, going home changes us all," serves to illustrate. But should this be true, if it is?

So, friends, you who are the home church, will you not help us, who are, from year to year the returning missionaries? As we leave the work so dear to us, will you not give us the support of your prayers for it, that God may establish it—"yea, the work of our hands, *establish Thou it.*"

Will you not seek, by grace, to meet us in the spirit in which we come to you —longing to serve, yet humbly conscious of our deep unworthiness?

Will you not bear with our "narrowness," since the vision of the perfect whole is given only to Him whose we all are and whom we all serve: and one who has lived and worked in the midst of India's unspeakable need cannot lightly forget—needs must, it may be, go softly all his days.

Finally, will you not *help* us, if He wills?" We are all a need, a want for Him to fill." Mayhap He would use *you*.

Mrs. McKelvey.

From a Returning Missionary.

Rawal Pindi, Nov. 24. '09

Dear Friends:

After leaving New York we were anxious to get to India. Reaching Bombay, we hurried to get started for the Punjab, leaving there Friday afternoon and arriving at Delhi on Saturday. We stayed in Delhi over Sabbath. On Sabbath Mr. Campbell was taken ill and as we were afraid that he might not be able to travel soon, it was decided that it would be better to get him to Sialkot as soon as possible, where our own doctors might look after him. We left Delhi Monday night and reached Amritsar by daylight Tuesday. Mr. Maxwell left the car to get some milk for the baby; in a few minutes he came back shouting, "here's Mr. Holliday." We were all up at once; we had not expected to be met at Amritsar.

The train stopped a half an hour and then we started for the Mission field. At the last junction, before Sialkot, we were rejoiced to find Miss Jose Martin and Miss Kyle. We went to get some breakfast, and on the way met Miss Anderson, who was as much surprised to see us, as we were to see her. While we were at breakfast, Miss Fannie Martin and Miss Jameson came in.

It took us another hour to get to Sialkot. On the station platform, we were met by all the people at Sialkot and at last we felt we were at home. The next day, the Prayer Conference began, which lasted over Sabbath, and the meetings were all splendid.

On Monday morning the business began, and occupied another week, then the folks separated and started to their different fields of work.

All the new people were ill during the last week, some of them very ill, but God heard our prayers and restored them all. We came to Rawal Pindi to take up a new work. Mr. Porter's going home left the College vacant, and Mr. Maxwell was chosen to fill the place until Mr. Martin should return. We were very glad to come to Rawal Pindi as this is where we spent most of our first term and have many friends here among the people.

Two weeks ago, Mr. Pieken was called here to help in the College, as they had been unable to get a man to teach biology. Mrs. Pieken came with him and it is very pleasant to have them with us.

Last Sabbath the new Scotch Church in Rawal Pindi was dedicated. The services were quite impressive. A hundred and sixty men in Highland uniform and five Scotch clergymen made one feel he was really in Scotland.

There are not so many missionaries in Rawal Pindi as there were when we went home. Mr. and Mrs. Morton having gone on furlough, as well as Mr. and Mrs. Nichol, Mr. Anderson called home to help the Foreign Secretary, and Mr. Porter having to take his wife home on account of her health, makes it seem like another place. We have some new friends here, however, Rev. and Mrs. E. L. Porter.

It hardly seems real that we have been home and are back at work again, but it is true, and we ask your prayers for the great work.

Sincerely yours,
Maud Pollock Maxwell.

From the New Missionaries

Sialkot,

My Dear Friends:

Perhaps it might be of interest to some of you at home to know just how things on the India mission field impress a new missionary on her arrival. Of course, before coming, many ideas of the country, people and work had been arranged by our imaginations, and many mental pictures gleaned from what we had heard from returned missionaries, and had read from books, but on our arrival here, new impressions and ideas, in many caases, replaced the old ones.

In some things we were disappointed, but in more we were agreeably surprised.

In the first place, India did not look like the place our imaginations had pictured—a land with "a coral strand," dotted over with palm trees and luxuriant tropical vegetation. The *coral strand* was only a sandy beach and the palm trees were replaced by trees, in appearance, very like many to be seen at home. Instead of being a tangled growth of vegetation, the jungles were bare, brown wastes of land, marked chiefly by the entire absence of trees and grass. While the gardens were full of most beautiful lillies, roses and chrysanthemums, and the trees were

bending low under the heavy crop of ripening oranges.

One of our most delightful experiences was the very hearty welcome given us by our missionary friends. We all agree that we have never met, any where, such a delightful company of men and women, and as I have sat in the meetings while they were making plans for the year's work, the thought came to us that if the church at home could look in, unannounced, on its Indian representation, more confidence and faith in its work would be the result. Every measure was carefully weighed and the disposition of every cent carefully considered, that it might be placed where it would bring the greatest returns for the Master's work.

The mission gave its new people and returning members a reception one evening, during the annual meeting, which was a delightful occasion. A program was given, in which we were made to feel that the mission was glad that we had come and that our future success was earnestly hoped for by each one of them.

Of the work, we have seen very little as yet, although we have been to the Girls' Boarding School, The City Boys' High School and The Christian Training Institute here in Sialkot. The bright faces of these boys and girls, especially of the Christians, make us glad that we are here and can do something to bring similar blessing into the lives of more of India's children.

It is a very impressive thing to attend the native service in the Christian Training Institute and to hear psalms sung by about one hundred and fifty boys with all the vigor and pleasure, that our American boys might put into them.

When we go down to the city, into the crowded streets of the bazaar, and see the hundreds of people whose faces have not the bright and joyous look of our native Christians, then we feel the great need there is for more money, more workers and extended effort, that the faces of all these people may shine and that life may be made real and earnest to them.

We are all located with Mr. and Mrs. Holliday at the Christian Training Institute here in Sialkot, and congratulate ourselves every day that our lives have fallen in such pleasant places.

We have begun our work on the language, under the instruction of our *munshies*, and are anxious to become proficient in talking as soon as possible that we may be able to do real earnest work.

Very sincerely yours,
Mrs. Mary Y. Campbell.

Lyallpur, India, Nov. 13, 1909.

Dear Friends in the Home Land:—Having been in India not quite one month, I am scarcely competent to give any reliable news. But every one seems anxious to know how the new missionaries are impressed with the country and the customs. When the newness wears off, I shall probably not notice the strangeness of things as I do now.

Our party was very fortunate in arriving in Sialkot in time for the Annual Meeting. We enjoyed getting acquainted with all the missionaries at once and found them a very friendly and happy group of people. They are all one big family and take great pleasure in being together for two weeks in the year. The devotional meetings which occupied the first five days were earnest and helpful. We felt that the business meetings which followed would be, and were directed by the Spirit on account of the worship and prayers of the first days. To be sure, prayer and praise had large part during the business sessions as well.

Miss Beatty and I came to Lyallpur after the Annual Meeting for a little visit with the Misses Spencer and McConnel and Mr. and Mrs. McKelvey. They are getting ready for district work, and we have been very much interested in the preparations. Women at home think they are busy when they have to move or clean house. But these people, in two or three days, are cleaning house, packing away summer clothing, selecting everything that will be needed for several month's camping, putting clothing and provisions in boxes to be carried by camels, looking up Christmas presents, entertaining visitors, holding meetings in their homes, in the city zenanas and driving to villages for work. Of course, meals must be prepared and the housekeeping attended to as usual. While doing all this work, the missionaries keep as calm as if there was nothing unusual going on. They seem to be in the habit of living in this way so much of the time that they think nothing of it.

One thing that interested me greatly was the preparation of medicines for camp. All the common remedies had to be supplied. Salts were put into papers

of one dose each. Powders for indigestion and cough remedies were compounded and weighed. These were put into properly labeled boxes so that they would be ready for immediate use when called for. Salves and ointments had to be prepared. Since doctors are so scarce, all the missionaries must carry dispensaries with them and be able to diagnose cases and give the proper remedy with specific instructions for taking.

In the short time that I have been here, the life of the missionaries seems to me to be very much like that of Abraham. When ever God calls them to go to another place, they are ready to follow where He leads them without murmur. When He asks of them sacrifices, the separation from their families, the giving up of children, they obey. And He seems to call so often in India. Some of them scarcely know a home. All the winter months are spent in camp by those in district work, moving from place to place. In the beginning of warm weather, the mothers and children go to the hills, leaving the men on the plains to board with the unmarried ladies. The oldest children are sent to America for school and some of the others are put in boarding schools here for nine months in the year. In spite of the hardships the missionaries all love this land, this people and God who is leading them.

Yours in a new and happy service,

Elizabeth Lawrence.

An Interesting Narrative by Rose A. McCullough.

The Sialkot Convention for which so many prayers were offered is over. But the results have not ended, they will continue.

One lady, who had attended all the former conventions, said she thought this one excelled all the others in the depth and quietness of the work being done, in the hearts of those attending. It was indeed a privilege and a blessing to be there.

The addresses were all of a high standard, spiritually and otherwise, and the spirit's presence was felt throughout.

We, of Gujranwalla, are especially glad because one of the Hindoo widows and her little daughter were baptized. She, Viro, is from a high caste Hindoo family of the Khatre caste. Her husband, mother and brothers died from plague a few years ago, and her father sold his property and became a faqir—pronounced as if spelled fakeer.

A little son was born to Viro a month after her husband's death, but he only lived about eight months. The little daughter is six or seven years old, a bright girl who has for sometime been attending Sabbath School and learning and conducting herself like a christian child.

I cannot in the space given tell of all the hindrances and difficulties Viro has had to overcome to become a christian. She seems to be one of God's own choosing. He has surely kept, led and directed her. She knew nothing about the Bible when she came to our Mission School about three years ago. Her home was in a large village in Gujranwalla district but she has two uncles and other relatives living here.

Her male relatives offered her support but when she saw their intentions were evil, she left and came to the Mission Compound and lived in a little house near Miss Mookerjee. Then her uncles broke the lock on her room door in the city and took all her clothing, food etc., that she had laid in and refused to give them back and she was left destitute. Then she was helped from our "Widow's Fund," until she got a scholarship from the Goverment for reading in the Junior Normal class in the Mission School in the city. Since receiving her Junior Normal Certificate she has been teaching in the school.

When she became a teacher one of her relatives, a lawyer in Gujranwalla and the Sec. of the Khalsa (Sikh schools) offered her fifteen rupees per month if she would come and teach in their schools instead of the mission school, where she was getting only eight rupees per month.

When she first came to the mission compound she was very bigoted and careful about observing the Hindu rites and ceremonies. Miss Mookerjee not only heard her read the Bible and explained it to her, but gave her books to read showing the errors of Hindooism and the difference between Hindooism and Christianity. Then she says she saw the difference between the lives of true Christians and that of the Hindoos. She saw there was not purity and holiness taught or required among the Hindoo as among the Christians and with the reading of the Bible and prayer opened her eyes and led her to Christ. Pray for her, that she may remain faithful.

Two years ago at the Sialkot Convention when Rev. Patterson called for all those who wished to take Christ for their king to stand up, Viro got up, but Miss Mookerjee pulled her down, thinking the woman did not realize what she was doing. Miss Mookerjee bitterly regretted having done so, fearing she had been the means of driving her back, as for some time afterwards she seemed to have lost her desire of spiritual things.

Then she gave her Pilgrim's Progress to read and Viro says some parts of that helped her to take the decisive steps and determined to be baptized without consulting with any one.

Rose A. McCullough.

Egypt.

American Mission, Luxor. Jan., '09

The new church of Luxor is nearing completion and all the members of the church are longing for the time when they can use it. There is not enough money on hand at present to finish painting the building, putting down the floor and making the pews, but, as our native brethren always say, "The Lord will provide," we are expecting funds to come in as they are needed. Our old church building is full to over-flowing every Sabbath. In the afternoon, for Sabbath School, we have two sessions, as the number of attendants often reaches five hundred. The little boys meet first and have their lessons, then the rest of the school.

Mrs. Pollock's class of young ladies is proving to be very interesting. They are girls who have had very little, if any, schooling. Several of them are married and one or two are widows, but perhaps no one of them is over twenty years of age. The class began this winter with a membership of ten; now it has increased to twenty-one. One member of it, in particular, is most energetic in bringing others. Her name is Belsam. She visits her neighbors and tries to bring them to church. Recently she told her teacher about two young brides who have moved into a house near hers. They are both little girls of twelve years of age, and very unhappy brides they seem to be. Their husbands are grown men, and make little more of them than slaves.

According to the custom of the country, a bride is not supposed to go out of her house till a year after her marriage So these two little girls find it very hard to be imprisoned this way, when they would like to be out playing with their neighbors. One of them thought she might get permission to go to church if she had a habera (the black outer covering worn by the women,) so Belsam has promised to lend her one of hers in order that she may come to Sabbath School.

Mrs. Pollock has her girls meet once a week to sew for the poor. The material for the clothes, or money with which to buy it, is always donated by sympathizing friends, sometimes Egyptians, and sometimes Americans. The girls enjoy the sewing, and many a cold, ragged urchin has been made comfortable for the winter through the industry of the class. After several hours spent at the sewing, the afternoon ends with a little prayer meeting, conducted by the teacher.

Mrs. Pollcok has suffered so much this winter, from an ulcerated throat, that the Doctor has advised her to give up the use of Arabic for a time. Accordingly, she has been asking the girls to help her in the meeting by leading in prayer, or reading the Scripture lesson. Next time, she expects one of them to give the talk on the lesson. We hope that doing something for themselves in the way of Bible study and explanation, may be helpful to them, as a wholesome change from always sitting and listening to the missionary's teaching.

Mrs. McGill.

American Mission, Cairo.

During this week of prayer there are to be four union meetings, with us and the "Church Missionary Society." On Monday and Tuesday at three-thirty, they met in our drawing room, and at least fifty were present.

These meetings were conducted by Mr. Logan. Today the meeting was at the house of one of the C. M. S. workers, and conducted by Dr. Hunt. The fourth meeting is to be in the same place. The meetings in Arabic are at night, and well attended in the different places of preaching in the city. We trust that great blessings will follow these meetings.

We have just had our first heavy shower of rain. However much one may enjoy rain in America when it falls on the grass and trees, it can hardly be so welcome here when we know that the people suffer so much from it. With their thin clothes and thin shoes, it calls forth sympathy for them. Only a very few, even of people who are otherwise comfortable, use fires here, except

for cooking, and these are so small, there is little comfort in them.

We are having large audiences in all our churches. Last Sabbath, in the Esbakieh church, the seats were full, and at least thirty chairs were carried in. Pray for a blessing on the Word as it is preached from Sabbath to Sabbath, and through the week, throughout this needy land. H. M. Harvey.

A Message From the Egyptian Sudan.

Khartum, Dec. 7th '09

Again the correspondents of the News Budget have failed to come up with the news. This gives the Editor a wide latitude. Some news has been received by the ear and some by letter, and some by observation.

Mr. Guthrie left Khartum for the Sobat, by the steamer of Nov. 15, in company with an English Bull and some other Englishmen. He reports having had a pleasant trip, and was much pleased with his companions in travel. He also reports that he found all the friends at the Hill in pretty good health, although Mr. and Mrs. McCreery had both been ill. However, they had fairly recovered usual health.

Mr. Tidrick and Dr. Lambie had made a trip up the Khor Falus, and found the people friendly, and anxious to trade, and to have some of their diseases healed.

Owing to a very high river, much of their garden was destroyed. This was a great disappointment to all, but it is what is to be expected occasionally by those who live by the side of the great rivers. "The Limes are doing fine, and the sales amounting to over $10 a week. This is encouraging, and we will hope that other fruits will soon be coming into bearing." Most of the cotton and the bananas was ruined by the excessive river. Too bad!

The "Elliott," which left here Oct. 29th, had not arrived when last mails left the Sobat. I wish they could have some of the wind that we are having today, and they might have some of the dust, too, and in welcome.

The McCreerys and the Lambies were preparing for their trip of exploration up the Sobat, as soon as the *Elliott* would arrive. The purpose of the trip is for the selection of a site for an advance Station.

Mrs. Tidrick, unfortunately, did not recover from her illness as rapidly as we had hoped. She is still in Khartum, and it does not appear when she will be able to return to her home, although she is much improved.

Boats have been sent off from here loaded with cement building blocks for the new clinic and residence at Doleib Hill. This is a matter of rejoicing to us all, and of great importance to the friends on the Sobat. It means better houses to live in, and better work shops, and less danger to the health of our Missionaries.

Owing to the excessive rains, the dhura crop of the people has been largely injured, and there is fear of a bread famine for the people. Mr. Tidrick has anticipated this by having a quantity of grain sent from here. In this section, grain is very abundant, and very cheap. We trust that the people will not suffer hunger.

During the last days of November, the Giffens brought their "stuff" from Omderman to Khartum, which will be their address for the future.

Omderman is looking up a little during the past month. The new pastor, like a new broom, is doing good work. The meetings have been better attended than at any time within the past five years. The school lost some pupils there, when the Government school opened in October, but is gathering numbers again.

The congregation in Khartum is still making an effort to collect funds to finish their church, and pay off their debt of over $500. We hope they will succeed. The new broom, (pastor) does not sweep so clean in Khartum as in Omderman. Still the work goes on. The Men's League was addressed last week by Mr. Sowash, and there were about fifty present. The writer of these notes addressed the men of the Coptic Library on Saturday evening, Dec. 4, and there were about one hundred present.

I officiated at an Armenian wedding in Omderman. One gentleman remarked, "it was the quickest over, the most simple, the most decent and most solemn wedding I ever attended." I must say too, that I never attended a wedding here in the East, that was so quiet and solemn. There were none present but the family, one other, Mr. Singer and wife and daughter, Mrs. Giffen and myself. The ceremony was in English, as the bride knew no arabic, and the groom knew as much English, as arabic.

The missionaries at Khartum had a Thanksgiving service conducted by Mr. Sowash, and a splendid Thanksgiving dinner prepared by Mrs. Sowash. In review, we found that we had many things to be thankful for. There may be other items of news, but how do I know?

Editorial.

Rev. Joseph Collins, D. D.

The Women's General Missionary Society, as well as the Women's Missionary Magazine, suffered a great loss in the death of Rev. Joseph A. Collins, which occurred at his home in Philadelphia January 30th. Doctor Collins, as Editor of The Christian Instructor, gave to its readers honest and sincere support of the principles our Church embraced.

From time to time, as we read his editorials, we were impressed there was no unmeaning sound of his convictions, for the purpose his work represented.

Our Women's work had, in Dr. Collins, the warmest appreciation, and most inspiring support. We have several times had the gratifying pleasure, to note his appreciation in our columns, of the work of missions, as conducted by the Women's Board and his recognition of the place and usefulness the Women's Missionary Magazine enjoyed in the cause of Christian Missions. Doctor Collins had also a personal interest in the welfare of the Women's Missionary Magazine, as from its first issue, he had acquaintances and friendships centered in the place of its publication. Xenia, O. also had associations and attachments for him, by ties of kindred and friends.

The Magazine Committee, with its readers, extend their deep, true sympathy to Mrs. Collins and her family, in this separation of husband and father, by death.

* * *

—"The cause of missions will always be at its best when the "Go ye" and the "Lo, I am with you always" of Christ, out-bulks and out-weighs every other encouragement in the esteem of its supporters."

A Message to the Women of the United Presbyterian Church.

FROM MRS. J. R. LOGUE, FIRST VICE PRESIDENT OF CONVENTION OF 1910.

Mrs. J. W. Ashwood, President of The Women's General Missionary Society, in the Missionary Magazine for February, sends a challenge to every woman of the United Presbyterian Church, that should ring out, clear and decided in every society, and in every heart—a challenge of no uncertain sound, but one that makes each woman's duty clear as to "things present, and things to come." We still have much of time to accomplish great things before our next Annual Convention—May 10-13, even if the months that are past do not reveal our best effort. Let us make the next two months, a time for the "gathering up of the threads" of the year's work, that we may send our delegate forth to the Convention *glad* to be our Messenger, *proud* of the society that sends her, and *ready* to serve the presbytery she represents to the *best* of her ability. Filled with the responsibility of her mission, realizing that she bears the highest honor the presbytery can confer, and resolving that a two-fold purpose shall be hers—to give and to bring back. Will she go forth knowing that precious seed has been sown by the home society? That is for us to say. Will she come back, filled with the spirit of great things to be done? That, also, rests with the individual society, and the individual member. Have *you* done *all* you can do this year? You still have much of opportunity, and in your doing, you will be helping to make the Convention of 1910, the best in the history of our Woman's Work.

The women of St. Louis, are at work. Heads, hands and hearts are making ready for our coming, devising ways and

means for our comfort, and for the success of the Convention. We know these good women of the Middle West, how liberal is their effort, and generous their hospitality.

Our President is filling the program to over-flowing with good things for our spiritual appetites. Let us go hungry to the feast, that we may partake of, and enjoy with a keen relish, the good things prepared for us, and having been benefitted and uplifted ourselves, let us realize that these blessings are not for us alone, but to be shared by every woman in the presbytery to which we belong, and whose representatives we are. As delegates to the Convention, let us also be good disciples in the service of the Master, and with outstretched hands receive the meat for the multitude, and take heed as He says to us, "Give ye them to eat." Thus the harvest of the year will, be as "Unto the Lord."

Railroad Rates to St. Louis Convention.

On account of legislative action, establishing a maximum passenger fare of two cents a mile in the states, through which the lines identified with the CENTRAL PASSENGER ASSOCIATION and the TRUNK LINE ASSOCIATION operate, NO SPECIAL REDUCTION WILL BE MADE, EXCEPT IN PARTIES OF TEN, OR MORE. Full information, relative to these party fares, can be obtained upon application to the nearest ticket agent.

The territory covered by the Central Passenger Association, includes from Chicago, Keokuk, St. Louis, Cairo and East thereof, including Buffalo and Pittsburg and North of the Ohio River to Mackinaw.

The Trunk Line Territory is from Buffalo, Erie, Pittsburg, Bellaire, Wheeling, Parkersburg and Huntington, and points east thereof, except in New England.

No concessions have been granted in New England Territory.

Information from other associations will be given as soon as obtained.

Susan E. McNall,
Railroad Secretary.

The Junior Missionary Magazine.

We desire to call the attention of the women of the United Presbyterian Church, to our Junior's Missionary Magazine. This little periodical is published at Pittsburg. Mrs. John A. Wilson, Editor; Mrs. N. Wylie Stevenson, Manager.

While the publication of the Junior Magazine is not so large as the Women's Missionary Magazine, it never the less, is incessant and confining in its duties. These women appointed by the Women's General Missionary Society to take charge of its publication are also members of the Women's Board and have their duties to the Board in addition to the Junior Magazine.

We have not space here to make all its claims upon the church known, let it suffice it is right that the children of the church be instructed in Christian Missions and need Mission literature.

The church is very fortunate to have the publication of their children's Missionary Magazine in the care of two such women as Mrs. John A. Wilson and Mrs. N. Wylie Stevenson. But are their efforts to make a good Magazine, *twelve times a year*, receiving the support they deserve, and must have, if this Junior Magazine is to do its Mission?

The small sum of ten cents for single copies in clubs, is not sufficient pay to defray the cost of the Junior Magazine. Twenty-five cents per single subscription is, if enough take it that way. Our proposition is to have the women of the church, after receiving this invitation to a shower of 25 cent subscriptions, to be sent to Mrs. N. Wylie Stevenson, 2212 Perrysville Ave., Pittsburg, Pa., to accept the invitation as enthusiastically and generously as any similar invitation they have ever received. Before the first of May, send one or two, or more, 25 cents to help place the Junior Magazine on a good, easy working basis—We can do it. Let us, many, if not every one, do it. Do not forget this invitation. If you have no little one, send the money; Mrs. Wilson will find many eager children ready for it. Now, dear friends, let us make the Junior Magazine happy with this special silver offering to its worthy existence.

JUNIOR MISSIONARY MAGAZINE.

HAVE YOU READ

CHARAG - UL - DIN?

For making one realize conditions among our native Christians in India, this new serial story by Miss Mary Lawrence is worth a volume of dry descriptive writing. The story began in the January issue.

To Junior Leaders

who are at their wits' end to find recitations suitable for Missionary or Sabbath School entertainments, the series of illustrated rhymes now appearing in the magazine will be a great boon. The twelve rhymes recited by children in costume would make an attractive program.

A 25 cent subscription from you to the Junior Missionary Magazine

will help to put the children's paper on a paying basis. Incidentally you will wonder how much interesting and profitable information you will pick up from the twelve numbers you will receive.

THE JUNIOR MISSIONARY MAGAZINE.

MRS. J. A. WILSON, Editor, 230 S. Fairmount Ave., Pittsburgh.

This Magazine is published monthly by the Woman's General Missionary Society of the United Presbyterian Church.

Subscription price for single copy, 25 cents per year; ten copies or more addressed to one person beginning with the same number, 10 cents each.

All orders must be accompanied by the money.

All subscriptions and business communications and requests for sample copies should be sent to the Business Manager.

Mrs. N. Wylie Stevenson,

2212 Perrysville Ave., Allegheny, Pa.

—The American Bible Society reports that in Roman Catholic countries of the West Indies, Mexico, Central America, and South America *161,000* volumes of the Scriptures were distributed last year,—also along the Mediterranean on the eastern shore where our own church is at work this agency of Bible distribution placed 186,000 volumes last year.

* * *

—The American Bible Society announces that the Endowment Fund has reached the sum of $462,604,78, leaving $37,395,22 still to be subscribed before the conditions of Mrs. Russell Sage's offer of $500,000 can be secured. These subscriptions have come from all parts of the world where the Bible has found its way in appreciation of its infallible light and comfort all signifying the value of the Word of God.

* * *

The prayers that the Spanish-American Nations might be opened for Gospel teaching, have been answered with a suddenness that has fairly startled the church. "Every year sees new opportunities in these fields, and the march of political events is almost daily, bearing to the Christian people of the United States, new obligations for the evangelization of the unenlightened people in these Southern countries." Our studies in these countries, emphasize to us, the truth of the above from a missionary in Cuba.

Study for the Month.

Part II—Latin America.

APRIL—THE GOSPEL IN MEXICO, CENTRAL AMERICA AND THE WEST INDIES.

Text book—"The Gospel in Latin Lands."

Suggestive scripture lesson: Ezekiel 34: 20-31.

Roll call—Important events in mission fields.

Literary Topic.

1. Effect of conquest by Spaniards in Mexico.
   a. Political and spiritual despotism.
2. Story of Hidalgo, the Washington of Mexico; of Jaurez, the Lincoln of Mexico.
3. Resources of Mexico; still an undeveloped country.
4. Work of the American Bible Society.
5. Denominations that are at work in Mexico.
6. The Indians of Mexico and North America.

The Gospel in Central America.

1. The people and their conditions.
2. The Indians of Central America and their need of Christian civilization.

The West Indies.

1. Their special interest to the people of the United States, Our opportunity and obligation.
2. Work of the American Bible Societies in the three countries included in this study,

NOTE—Any one of the three important countries included in the first study of Latin America could be made to consume the entire hour of the missionary meeting. It is to be hoped, however, that the hour will be so divided that no one of them will be slighted. It is suggested that if leaders will assign questions to members to be answered at the meeting for above study, the main points of each topic can be satisfactorily covered in the alloted time.—EDS.

WHY MISSIONS TO ROMAN COUNTRIES?

It would not be necessary to discuss this point if Protestant Christians were more generally acquainted with the moral and religious condition of the millions who people papal countries; but as a matter of fact great ignorance prevails among the great mass of evangelical Christians with regard to these points. Romanism as it is seen in England and the United States, where it is influenced by enlightened Protestant practice and opinion, is externally, at least, a very different thing from Romanism in Spain, Italy, Cuba, South America and Mexico, where during the course of centuries it has had free course to permeate and influence every class of society, being itself un-influenced by any of the more salutary conditions which obtain in other lands. Romanism in these countries is nothing else but paganism in a Christian dress,....In one word we have the essence of all idolatry—the exaltation of the creature above the Creator, God and Christ are practically dethroned and a creature exalted to the throne of Deity.

Rev. J. W. Mornan, Missionary Review.

Thank-offering.

EDITED BY MRS. MARY CLOKEY PORTER,
15 Marshall Avenue, Allegheny, Pa.

Our Work.

Our work may seem but a discord:
Though we do the best we can;
But others will hear the music
If we carry out God's plan.

—*Selected.*

Why do Presbyterials so Frequently Change Their Presbyterial Thank-Offering Secretaries?

An Open Letter to Presbyterial Executive Committees.

During the twelve months of 1909, *thirty* Presbyterials changed their Thank-offering Secretaries. *What was the result?*

The names and addresses of persons holding such offices, as given in the Convention number of the Women's Missionary Magazine of June, *were incorrect* in *thirty Presbyterials*, and hence were practically of *no use* to the General Thank-Offering Secretary in her work. In sending out messages, samples of literature, and thank-offering blanks for reports, she must have a *correct* list of Thank-Offering Secretaries of Presbyterials, or the work is necessarily crippled. The changes made, the past year, were so many, that as late as July, it was necessary to send a postal to every one of the Presidents of *sixty-five* Presbyterials, in order to get a correct list made out, and some replies did not come for several weeks.

All this meant an expenditure of energy, time, patience and money, all of which could have been saved, had Executive Committees, where it was at all possible, planned to have the Secretaries of the previous year re-elected, or notice of change had been sent to headquarters.

If good Thank-Offering Secretaries could be kept in office for a series of years, or as long as they fill their office well, as the Financial agents of many Presbyteries are—what a blessing it would be to the work!—what a comfort it would be to the General Thank-Offering Secretary, and how it would lessen her burdens, which, with enlarged work, grow heavier every year!

The advantages in making frequent changes in this, one Presbyterial office, she has not yet been able to discover, while the disadvantages rise "mountain high."

When an Executive Committee nominates to its Presbyterial—in this enlightened age of women's work,—a person to fill the very important office of Presbyterial Thank-Offering Secretary, it is naturally inferred that she is:—

1st.—A consecrated Christian worker, and not an indifferent idler, working only as an impulse moves her.

2nd.—That she is personally, a systematic, regular giver to the Lord's cause—and thus will be able to teach others by practice, as well as by precept.

3rd.--That she *loves* the *cause* for which she is to labor, and will not do her work through the mere cold sense of duty.

4th.—That she is blessed with, at least, mediocre ability to carry out plans for advanced work as they are brought to her attention.

5th. That she has some originality of ideas in mapping out work for the societies under her special care, and courage enough to follow up these plans, and see that they are put into practice.

6th.—That she is ambitious enough to do all in her power, through prayerful efforts to make her special part of the Presbyterial work a greater success from year to year.

Any woman, possessed of these six traits, is surely well worthy of *re-election for years*, but in case a Secretary proves a failure, the sooner a change is made, the better for the work's sake.

No doubt there are some members of every Executive Committee, who will ask—

OF WHAT ADVANTAGE IS IT TO ELECT THE SAME SECRETARY FROM YEAR TO YEAR?

1st.—If she is at all fitted for such an important position, she will grow more and more in the true spirit of the work.

2nd.—She gains in instruction through helping her Congregational Secretaries (or Committees) to adopt well tried methods in securing increased gifts, from time to time.

3rd.—She gets into close touch with the congregational workers, through her written and spoken messages, and experience teaches her how to adapt these to the existing circumstances.

4th. Societies learn to whom to turn for help, in hours of needed advice, instead of writing to the General Thank-Offering Secretary, as scores of them are now doing. (She enjoys answering such letters, but does not want to take that work from the Presbyterial Secretaries.)

5th.—Experience will soon show her how to compile her annual reports from the blanks filled in by societies, so as to keep the Presbyterial delegates, at their meetings, on the *qui-vive* for something new on the subject, from year to year.

If "practice makes perfect" in any one department of our women's work more than another, should it not be in this one—which not only adds large sums to the treasury for the support of work undertaken, but is being blessed of God, in the training of His children to become a grateful, loving people?

☞Presbyterial Executive Committees! Before making a change hereafter, in the office of Thank-Offering Secretary, will you not carefully and prayerfully consider what it might mean to the work of your own auxiliary societies, and to the general work?☜

N. B.—Kindly see that this message is read and discussed at the next meeting of your Committee—

If, in case it is absolutely necessary to change your officers, authorize your Corresponding Secretary to notify the General Thank-Offering Secretary AT ONCE, and greatly oblige

Your Co-Worker,
Mrs. Mary Clokey Porter.

☞*What the Thank-Offering Blanks Show.*☜

Forty-seven Presbyterials in the home land, increased their offerings in 1909, over those of 1908.

One increased over $1,500.
One increased over $500.
Two increased over $250.
Five increased over $200.
Four increased over $150.
Four increased over $100.

The list of Presbyterials that gave an increase of over one hundred dollars is as follows:

Monongahela, Allegheny, Chicago, Monmouth, Arkansas Valley, Westmoreland, Philadelphia, Colorado, Wheeling, Delaware, College Springs, Steubenville, Beaver Valley, Illinois Southern, Mercer, Detroit and Keokuk.

The Presbyterials that made an increase of offerings under one hundred dollars are:

Chartiers, Puget Sound, Kiskiminitas, Garnett, Rock Island, Tennessee, Butler, Concordia, Mansfield, New Jersey, Oregon, Indiana, Boston, Lake, Oklahoma, Omaha, LeClaire, Los Angeles, Illinois Central, Iowa North Western, Conemaugh, Frankfort, Argyle, Pittsburg (Kansas,) San Francisco, Kansas City, Idaho, Albany, Vermont and Ohio First.

In the two lists, the names are given according to the amount of increase made in the Presbyterials.

It is with regret that any of the Presbyterials gave *less* than in the year previous, but earnest efforts were put forth in all, not only by the Presbyterial Thank-Offering Secretaries, but by societies, and the good seed thus sown, we trust will bring forth rich, golden sheaves to lay at the feet of the Master at the Ingatherings IN THE FALL OF 1910.

Young Women's Department

Edited by Miss Sarah Reid, Springfield, Ohio, R. F. D. 5.

Motto: ALL THINGS ARE POSSIBLE TO HIM THAT BELIEVETH. Mark 9: 23.

AIM:—TO HAVE A PRESBYTERIAL SECRETARY OF YOUNG WOMEN'S WORK IN EVERY PRESBYTERY AND AT LEAST ONE YOUNG WOMEN'S SOCIETY IN EVERY CONGREGATION.

Mrs. J. A. Alexander, Secretary, Crafton, Pa

OUR SPECIAL WORKERS.

Miss Roma Beatty, Sialkote, India.

Miss Bertha Houston, Frenchburg, Ky.

Miss Christianita Totten Henderson, North Carolina.

New Wilmington Conference August 12-20, 1910.

Joaquin Miller said: Mexico is Italy and France, and the best part of Spain tied together in one bunch of rapturous fragrance.

Suggested Program for April.

TOPIC—Mexico, Central America and West Indies.

SCRIPTURE READING—Ezekiel 33:1-20.

PRAYER—Our Special Workers.

ROLL CALL—Items from the Bulletin.

SKETCHES—History of Mexico, Central America and West Indies.

BIOGRAPHY—Melinda Rankin.

PAPER—Christian work in Mexico.

BOOK REVIEW—A Mexican Ranch, Duggan.

QUESTION BOX—Arrange a series of questions on Central America and West Indies. Answers found in Text Book and Magazine.

SERIES OF PRAYERS in behalf of work in Roman Catholic countries.

HELPS—The Text Book, "Gospel in Latin Lands," Clarke: A Mexican Ranch, Duggan; An American Girl in Mexico, McGary; Our Own Magazine, Leaflets.

Important.

New Leaflets! Report Blanks!

Four new leaflets are now ready for the Young Women.

They are: (1) "Hints to Presbyterial Secretaries of Young Women's work." We hope this may be helpful to all the Presbyterial Secretaries, and aid them in forming new societies.

(2) "How to Organize Young Women's Missionary Societies."

(3) "Glimpses from our Mission Fields." This is a costume exercise. There are seven girls in costume, representing the different fields, and each one tells her story as if she came from the field she represents. It is very effective and makes a lasting impression on the audience.

(4) "Young Women's Round Table," suitable for Presbyterial or open meetings of the congregation.

Price—first two free, and the others five cents each.

The blanks for the Annual Report will soon be sent to all Young Women's Auxiliaries. Will the Secretaries kindly see that they are accurately filled out, at the close of the year, and returned promptly to their Presbyterial Secretary of Young Women's Work. If you have

no Presbyterial Secretary of Young Women's Work in your presbytery, will you not see that one is elected at your next Presbyterial?

Mrs. J. A. Alexander.

— —

Roman Catholic Teaching in Regard to Mary, the Mother of Jesus

By Rev. James Harper, D. D., Xenia, O.

A great World's Missionary Conference is to be held in Edinburgh, Scotland, next summer. It will be to many, as it has been to the writer of this notice, a cause of wonder and disgust that certain parties stipulated as a condition of their sharing in this Conference, that countries, commonly regarded as Roman Catholic, such as Spain, Portugal, Austria, Italy, Mexico, South America and Lower Canada, should be excluded from the survey of the Conference. The underlying thought of the movers in this matter, is that such gospel as Rome allows to trickle out in those lands so largely under her control, is adequate for the evangelization of the countries in question, and that interference on the part of the Protestants to correct what is wrong, or furnish what is lacking, in Romish teaching, is a course insulting to Rome, which has always been so conspicuous for courtesy toward Protestant, or rather, Evangelical, missions.

I pretend to no special means of information as to the origin of this movement. I am but a lone, inconspicuous observer on the far distant horizon, but I venture the guess that the self-denying suggestion, or stipulation, in view, has its origin in that mass of semi-Romanism, under which the Church of England is slowly dying, and from which the so-called "Free Churches" of Britain are far from free.

But the space allowed for this contribution is very limited, and in the anxiety to be brief, I may prove enigmatical and unsatisfactory.

How many readers of this Magazine could *state*, not to say *disprove*, Romish teaching in regard to Mary, the mother of Jesus? It may, however, be properly premised that it is not our business to dispute all of Rome's assertions relative to the Virgin. With some of these we concur fully, with some, partly; while to others our attitude is that of inexorable repugnance and hostility.

1. By Romanists, Mary is venerated as a woman of ardent piety. In this view, Protestants heartily coincide.

2. Romanists claim that Mary was signally honored in being chosen to give birth to Jesus, the Saviour. This claim, Protestants heartily and consistently concede.

3. Romanists maintain that Jesus was the *only* child of Mary. On this point, Protestants are divided in opinion, some being inclined to accept the Romish view, others favoring the opinion that Mary gave birth to other children than Jesus, while still others hold that there is not sufficient evidence to warrant a positive assertion on either side.

To me, the question seems of comparatively little importance, and one for the determination of which the Scriptures do not afford very clear evidence; but so far as the evidence of Scripture goes, I deem it unfavorable to the position taken with such intolerant dogmatism by Rome. Indeed, the complaint put in Ps. 69-8, into the mouth of the suffering Messiah, that he had become an alien to his "mother's children," seems irreconcilable with the Popish assertion that Jesus was her only child.

4. It is an item of the Roman Catholic creed that Mary shared in neither *actual*, nor *original*, sin.

For a long time prior to 1854, individual Romanists, even particular schools of Romanists, had advocated the doctrine of Mary's sinlessness. With the Jesuits, this had been a favorite doctrine, but in the year, just named, 1854, the dogma was formally enunciated by Pope Pius IX, that Mary had lived free from *actual* sin, and even been born

free from *original* sin. And now anathema is the doom of him who rejects this new-born dogma!

I need not say that I repudiate this dogma with all, my soul; but I have not space here to tell why, nor can I describe the idolatrous attitude of Rome toward Mary, a topic which, of itself, demands a separate paper. The few jottings which have been presented, may suffice to show that countries over which Rome broods, still stand in need of the gospel and of the Christian missionary. The doubt evinced on this point, in the call of the Edinburgh convention, should be rebuked by all true Protestants, and especially by those who claim ecclesiastical kinship with the intrepid John Knox.

Over Sea and Land.

(Continued.)

Dear Friends: I told you only of our sea voyage in the last letter, so I might tell you of our trip up country. It was about eight o'clock in the morning when we landed at Bombay. The first thing we did, was to get sun hats. The men then attended to the baggage to get it through the customs and to book it for Sialkot, while the women bought some things to eat on our way. This took so much time, that we could get nothing to eat until after we were on the train, and that was about three o'clock in the afternoon. We rushed to the train and all got on but one man, who was still attending to baggage. He got on the next train, and found us at Delhi station, after a ride of about thirty hours.

The trains are so different from those in America. They are divided into compartments, two or three in each coach. There is room in one compartment for about eight day passengers, and five at night. The seats are lengthwise and long enough for a bed. There are three lower berths, and two or three upper berths. These are very nice, if you have your own bedding with you, for the compartments have no connection. You can have it all your own way, that is, if your party is big enough to reserve a whole compartment. The guard comes around and looks at your ticket while you wait at some station, but sometimes, it is never seen until you hand it over as you go out through the gate at the station when you get off.

The sights from the car window were the most interesting things to me. I was getting my first impressions of India. I was surprised at many things; I am glad to say that it was an agreeable surprise, however. I found India much better than I expected to find it. Perhaps no one else had such ideas as I had, but I found trees, and was not expecting them. There was fruit to be had, a very good substitute for American fruit. There are fields of grain, little but nice looking, potatoes and other farm products.

I expected to see more villages than we saw. They are so much smaller than a village at home, that perhaps there were more than I realized. Enough people to make a good sized town in America, live in a space about as big as one large town lot.

At Delhi, we got our first glimpse into a house in India. We stopped at the Woodland hotel for two days. We were not put away up in the sixth floor, but found all our rooms on the ground. The rooms were so large and very high, and a big double door on each side of the room. In three of the rooms occupied by our party, lizzards played around on the wall. Monday, we spent a little time sight-seeing. We visited the fort, and saw the King's throne, his ball room, the queen's rooms, and many other fine buildings. The work in these buildings is grand; some of it is carved marble, and some is different colored stones inlaid in marble. There is one window made of marble, carved so the queen could see through it into the ball room. After a rest of two days, we were ready to start on, to the end of our journey.

We were given a royal welcome by the missionaries. They began to get on the train several miles down the road. I think they had made their plans work out so they had business down country just about time to meet us, and come back to Sialkot with us. Then, those who staid here, or who had come for annual meeting, met us at the station. We had our baggage ready before we got to the station, so we just walked out and met the crowd while the servants attended to our baggage.

India is a very nice place, and I am very much pleased with most things. I hope to continue to like it, and to enjoy it more and more every day.

Yours very sincerely
Roma B. Beatty.

What an American Girl Saw in Mexico During Lent.

There is one day of Lent when every person must wear black. The week before Easter is fuller of interest than at any other time. On the day before Easter, Judas Iscariot is burned in effigy, on every street corner, and in every home that is able to provide one. He is made of papier mache filled with explosives, and can be bought any size, at the market, for less than thirty pieces of silver.

Frequently, they will have a Mrs. Judas, who looks so pretty and innocent in her fluffy dress of pink tissue paper, that one dares to hope she was not in the conspiracy. These they suspend high in the air, touch them off and shriek with derision at their contortions. This day no bells are rung, but to add to the deafening uproar and jubilee, the *matraca* is started. It is a big wooden machine in the tower of the Cathedral, with a wheel inside, which grinds against the walls, and of all the whirring, grating sounds one ever heard, this is the worst.

I spent a whole day going from Cathedral to Cathedral. The sights were startling. Though similiar at all the churches, at the grand Cathedral the scene was most harrowing. In the center aisle, was a coffin in which lay a waxen figure of Christ, the eye sockets empty, and bloody, the nail holes gaping in bleeding hands, and an expression of most intense suffering on his face. Beside the bier stood the Virgin Mary, clothed in black, a pale, waxen figure, with tears on the anguished face. There is literally weeping, and wailing, and gnashing of teeth among the distressed people, who look on this scene with morbid horror. So natural did it look, that I shuddered and turned away involuntarily, and thought what it must be to them, steeped in ignorance and superstition, and believing, heart and soul, in the good of such a ceremony. They wring their hands and cry aloud, a very Bedlam of sorrowing voices in every church; even the little children were wailing with their parents.

On Easter eve, the outside of the Cathedral was a vision of glory. All about the edge of the roof were burning candles about three inches apart. In the belfry, the entire surface was studded with them until it looked like myriads of sparkling diamonds. The next morning I was awakened by glad bells on every side. Every bell in the city was ringing nearly all day.

The Virgin Mary now wore robes of mazzarine blue. The mystic tears were all gone, for Christ was risen. He looked down lovingly on his benighted followers with eyes that were yesterday so harrowingly absent. The scene was a glad one and every face beamed with happiness. The choir boys sang joyously as they scattered sweet incense, and the priests in royal purple velvet robes looked unusually well fed.

Nuns are not allowed in Mexico, but their priests are the objects of great reverence.—*Adapted from An American Girl in Mexico, by Elizabeth Visere McGary.*

MARK YOUR CALENDAR for New Wilmington Conference, August 12-21, and begin now to make arrangements to attend.

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A Young Woman's Impression of the Rochester Convention.

By Abbie L. Keith, Wittenburg College.

The Student Volunteer Convention, held in Rochester, N. Y., from Dec. 28, '09, until Jan. 2, '10, was one of the greatest of its kind ever held in our country. To be, for five days, with almost 4,000 Christian people, is an inspiration in itself. Then to realize that all those 4,000 people are interested in the coming of Christ's kingdom, and the majority of them vitally interested, is even greater.

When we heard such men as John R. Mott, Dr. Zwemer, Arthur Pugh, Robert Speer and a great many others, present the needs of the world, we realized what a great and mighty movement the Missonary movement is, to have such men at its head. The world never seemed so large before, when we think of its needs, and never so small if God wants us to work for Him on the other side of it.

Throughout the whole Convention, at every session, the spirit of prayer prevailed. The short times of silent prayer at the close of those soul-stirring addresses, meant so much to us. All the speakers presented the needs of the different fields in such a clear, sane and unselfish way. It seems impossible that anyone could leave Rochester without wholly dedicating his life to his Savior, and within the next few years, I feel sure the world will see a plenteous harvest from the seed sown at Rochester.

Junior Leaders Department.

Edited by MRS. N. WYLIE STEVENSON, Junior Secretary,
2212 Perrysville Ave., N. S., Pittsburgh, Pa.

Scarcely a day passes without the mail bringing to the secretary such questions as these: "How get the Juniors to take part in the meeting?" "How hold the interest of the older boys and girls; of the little tots?" "How get the Juniors to lead in prayer, etc."

I was reading recently, an article by Amos R. Wells on "Taking Part in Prayer Meetings," which is worth passing on, and which will answer some of the above questions. He says many Junior meetings consist mainly of singing, Bible verses by the children, and a talk by the Superintendent. Many of our societies are talked to death. It is not their object to bring the children together to listen to little sermons. The object of the society is to train the children to do Christian work, and to do it themselves, not to sit more or less quietly while some admirable lady does it for them. Give the children something to do. Give them something to do all the time. Let this something to do be very simple and suited to their powers. Let it be varied constantly, and kept fresh and interesting. In these four points, lies the secret of successful prayer meetings for Juniors.

I would spend a part of every prayer meeting in Bible drill. First I would put the children through their manual of arms, the "arms" being, of course, the copy of the Bible in the hands of each child. With brisk and fitting words

of command, I would march the children from their seats and around the room till they stood facing me, in long lines or in companies. I would put them through a little exercise with their Bibles: "Present Bibles!" "Raise Bibles!" "Salute Bibles!" "Open Bibles!" "Find Psalm 119:105!" "Read!" The verse should be read in concert: "Thy word is a lamp unto my feet," etc. "Close Bibles!" "Carry Bibles!"

After the same military fashion I would conduct a thorough-going Bible drill. It would differ, of course, with the development of the children. It might begin simply with the rapid finding of Bible references, a practice so common in our societies. It would include the recitation of the names of the books of the Bible. But it would go on to the committing to memory and concert recitation of many Bible verses and longer passages. "Matt. 16:25!" will be the command, and at once the children will shout out the verse. "John 14:15!" "Col. 3:17!" "Rev. 21:23!" "Deut. 10:12, 13!" "The tenth commandment!" "The eighth Psalm!" "The gospel armor!" Those would be some of the orders that I would give.

Much may be done by the aid of gestures to render such an exercise delightful and impressive. For instance, the parable of the sower may be committed to memory and recited slowly in concert by a company of children, every phrase being illustrated by some appropriate motion, and all these motions being made with military precision and far more than military grace. This exercise has been given in *Junior Work*. The parable of the prodigal son may be treated in the same way, and many another Bible story. The children will come to have a pride in these Bible drills, and they may be made the basis of a most pleasant exhibition, that will do a great deal to interest others in the society.

The element of prayer should be incorporated in every meeting, for certainly, prayer is one of the things that children are to be taught. Here, also, the work should be very simple, but very real. The prayer of the superintendent, however beautiful, will not answer for purposes of education. We must have the prayers of the children. Sometimes these may be gained if the superintendent offers a prayer consisting of very clear and simple sentences, which the children, with bowed heads, repeat after her, sentence by sentence, or phrase by phrase.

But go on from this to little prayers in which the children have some originating part. The leader may suggest a formula with which each prayer may begin. Prayers of thanksgiving, every child using the words, "I thank Thee, Father, for——," and then adding something for which he or she is really grateful. Or the formula may be: "I pray Thee, Jesus, to help our Society to—," and then will follow something the Junior thinks the society should do or be. The Bible, especially the Psalms, contains hundreds of prayer sentences which Juniors may commit to memory; and now and then all may be asked to kneel, while each in turn, offers some prayer in Bible words. In ways like these, the children may be taught the language of prayer.

Temperance Department.

EDITED BY MRS. R. C. MORTON,
2020 Perrysville Avenue. N. S., Pittsburg, Pa.

Temperance Department.

☞Only two months remain to send in your reports to the Temperance Secretary. What has your Temperance Secretary to report? Will the reports from congregational missionary societies be lacking in this important feature of women's work? The time that remains is very short before the St. Louis Convention. Do something for the cause—do it at once then send a report of anything you have done. Do not delay this work.

* * *

SCIENCE'S EXPOSURE OF ALCOHOL'S FRAUDS WITH SOME FRANK FACTS SHOWING THE TRUTH ABOUT INTEMPERANCE IN WINE DRINKING, by Mathew Woods. M. D.

For the above pamphlet of 31 pages send six cents in postage to the S. S. Times Co. Philadelphia, Pa.—or 60c for 12 copies. Procure this at once and have as many copies as you can afford to purchase circulated in your congregation for the young people to read. There are other temperance leaflets published by the S. S. Times Co, Philadelphia, Pa. Let us not be too economical in using our money to prevent crime and sin. It costs less to be informed to *prevent* intemperance in every form than it does to *prosecute* its effects when it reaches the *place* of a *criminal.*

* * *

Intemperance is a dreadful foe to the home—to the community—to the church to *missions.* Why will we tolerate it. The church has it in her power to sink this inquity forever if she will do it.

How to Help.

Have a meeting of the boys and girls, plan some kind of an entertainment under care of the Temperance Secretary of your congregation. Send to Mrs. R. C. Morton for material for this entertainment, then report the success to the church papers. Write to Mrs. Morton and tell her you are wide awake on the subject, and are doing something.

* * *

Are the salcon keepers taking it easy where prohibition prevails? *Not a bit of it.* Has the church a right to take things easy when its great enemy, *Intemperance*, is active? *Not a bit of it.*

* * *

Inducement to Temperance.

A dozen grocery firms in an Ohio town have combined in the circulation of thousands of blotters bearing on the back, the statement that the man who has been accustomed to drink three glasses of whiskey a day, at 10 cents a glass, can have, in exchange for what this would cost him in the course of a year, from any of the stores whose firm names appear on the card, 3 barrels of flour, 20 bushels of potatoes, 20 pounds of granulated sugar, 1 barrel of crackers, 1 pound of pepper, 2 pounds of tea, 50 pounds of salt, 20 pounds of rice, 50 pounds of butter, 10 pounds of cheese, 25 pounds of coffee, 10 pounds of candy, 3 dozen cans of tomatoes, 10 dozen pickles, 10 dozen oranges, 10 dozen bananas, 2 dozen cans of corn, 18 boxes of matches, ½ bushel of beans, 100 cakes of soap and 1 package of rolled oats, and get $15.30 premium for making the exchange in the expenditures.

—*Gloucester Times.*

MONTHLY REPORT OF

WOMEN'S BOARD OF MISSIONS.

February 1st.—The meeting was opened with devotional exercises, led by Miss Brown and Mrs. Morton.

The Treasurer reported receipts for January $7,329.13, and disbursements, $11,120.75.

An offering of five dollars has been received from a worker in one of our Freedmen's stations, for the expenses of the representatives of the Women's Board in visiting the three foreign fields.

Literature Secretary was authorized to prepare a new catalogue, and to order more of the Junior pins, which are in great demand.

The Parsonage Secretary reported final payment of loan to Fifth Chicago.

Miss Houston of Frenchburg, Ky., writes that the work is going along nicely, and she cannot find time to do all that she feels needs to be done. Fifty-four were in attendance at the last Sabbath service. The attendance at the school is now twenty. The age of pupils ranges from fourteen to twenty-seven years. The building has been delayed by cold weather, but work is now progressing.

Maps, blackboards, crayons and more chairs have been ordered for the school.

The Junior Secretary reported three new Junior Life Members: Allen Cutright, Homewood, Pittsburg, Pa.; Margery Mary Munn, Waterloo, Iowa, and Evelyn Kellogg, Santa Ana, California.

Young Women's Secretary was authorized to secure, and send out blanks to Young Women's Societies.

February 15.—The Board convened, with the President in the chair.

Devotions were conducted by Miss Brown and Mrs. Stevenson, Mrs. Cook offered prayer.

Treasurer reported receipts for February to date, $3,982.60, and disbursements for same, $8,614.50.

Mrs. Wm. S. Cook, Beaver Falls, was reported as a new Life Member.

The Freedmen's Secretary read letters and reports from different stations. $271.17 was sent from the dressmaking department of Knoxville, and ten dollars from Henderson, N. C.

It was decided to omit the Freedmen's exhibit of work this year, at the Convention.

Foreign—Letters were read from Miss Minger, Miss Anna Hamilton, Miss Hadley, Miss Emma Dean Anderson and Dr. Simpson.

The young ladies coming home on furlough will leave India March 15th.

Mrs. George Moore was elected to represent the Women's Missionary Magazine at the World's Congress of Missions, to be held in Edinburgh, June 14-24th.

Miss Bertha Houston was appointed to speak on the Home Mission work at the St. Louis Convention, the subject to be "The Responsibility of the Women of the Church, to the Mountaineer Work."

Word has been received that Mrs. Marion Embleton Banfield, formerly a missionary in India, is very ill in her home at Monmouth, Ill., and Miss Mary Lawrence of India, is helping to care for her.

Junior Secretary reported five new Junior Societies organized: Emporia, Kansas; Lyndon, Kansas; Brooklyn, N. Y.; Uniontown, Ohio, and Washington, Ohio.

Mrs. J. D. Sands, Sec.

Treasurer's Report for month of January, 1910.

It is desired that all money should be in form of even dollars except on Parsonage Loans.

PRESBYTERIALS	Foreign Missions.	Foreign Salaries	Home Missions	Indian Missions	Freedmn'e Missions	Junior Special.	Church Exten and Parsonage	Minister'l Relief	Paymnt on Parsonage Loans	Home for Missionr'y Children	Junior Life Membership	Senior Life Membership	Returned on Loan Investments	Continge't Fund	Women's Asso. Work: Orph'n Home	Women's Asso. Work: Home for Aged People	Women's Asso. Work: Columbia Hosp.	Magazine Fund	Semi-Centennial	TOTAL.
Allegheny	25 00	110 00	67 00		23 00	3 00	25 00	25 00												278 00
Argyle	25 00																			25 00
Arkansas Valley	4 00	22 00	2 00	2 00		5 00														85 00
Big Springs	7 00		7 00		7 00		2 00													28 00
Boston	40 00		10 00	10 00	5 00	15 00	10 00	5 00												95 00
Cedar Rapids	10 00	58 00	10 00	35 00	10 00															123 00
Chartiers		160 00	92 00	17 00	26 00	7 00	1 00	12 00							1 00	1 00				317 00
Cleveland	8 00	175 00	44 00		28 00		3 00	12 00												270 00
Colorado	34 00	32 00	9 00			10 00														85 00
Delaware	25 00																			25 00
Des Moines				1 50																1 50
Detroit			18 00		18 00		10 00													36 00
Frankfort	3 00				2 00															5 00
Indiana			20 00		10 00															30 00
Kiskiminetas	24 00	30 00	32 00		20 00			4 00							6 00					116 00
Los Angeles	80 00		11 00		36 00			8 00			10 00									145 00
Mansfield	5 00	5 00	5 00	5 00			5 00													25 00
Mercer															18 00					18 00
Monmouth	22 00	7 00	17 00	6 00	12 00															64 00
Monongahela	125 00	370 00	221 00		35 00	10 00														761 00
Muskingum	11 00	86 00	10 00	5 00	22 00	10 00	4 00													148 00
Ohio First	9 00	130 00	32 00		38 00	12 00	7 00	7 00						5 00						240 00
Oklahoma	5 00																			5 00
Oregon	29 00	49 00	9 00				4 00													91 00
Pittsburg	20 00																			20 00
San Francisco	17 00	15 00																		32 00
Spokane	15 00																			15 00
Westmoreland	5 00	200 00			12 00	6 00		3 00												226 00
Mrs. J. G. Bull			10 00																	10 00
Conemaugh Y. P. C. U.		88 00																		88 00
Norris Square S. S., Phila.		125 00																		125 00
North Bend Congregation		100 00																		100 00
Mr. and Mrs. G. M. Paden		100 00																		100 00
Santa Ana Congregation		125 00																		125 00
10th S. S. Philadelphia		125 00																		125 00
Prairie Mission Farm, Ala.					50 00															50 00
Riceville Clothing Dept.					50 00															50 00
Interest on Fund	535 00		90 00									90 00		300 00						1015 00
Mrs. Margaret A. Bell		24 00																		24 00
"A Friend of Missions"			50 00																	50 00
The Work Children	25 00																			25 00
Mrs. "Cedarville"			100 00																	100 00
Semi-Centennial																			40 00	40 00
Mrs. J. R. McCune														300 00						300 00
Mrs. H. L. Mason														300 00						300 00

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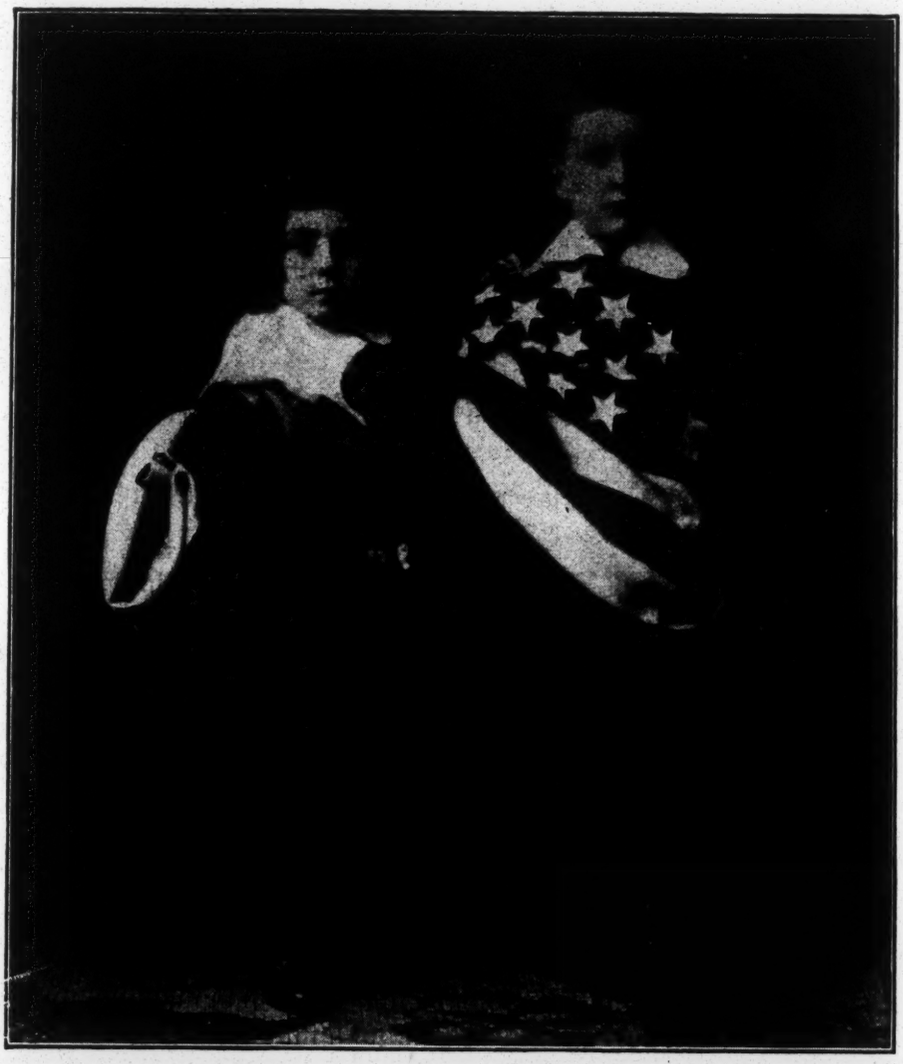
Effect of Studying Christian Missions.

I know no study better calculated to enlarge the understanding and to enkindle a nobler enthusiasm than that of CHRISTIAN MISSIONS. To apprehend the plan of God in human history; to learn the diversified conditions of the nations, their religious aspirations and faith, and their one invariable need of God in Christ; to trace the movements of Providence in relation to the aggressive life of the Church; to search the secret springs of the modern missionary enterprise, which is the glory of our age; to mark its successes and failures and the causes of each; to come into admiration of and sympathy with the faith, the heroism, the self-sacrificing love with which the work of missions has been carried on in every branch of the Christian Church, there surely can be nothing better fitted to broaden, purify, and ennoble the Christian youth than the study of this movement of God among men.

—*Bishop Andrews.*



A NATIVE CHILEAN CHILD AND THE SON OF AN AMERICAN MISSIONARY, BOTH THE SAME AGE.